THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. I MAY, 1925 No. VIII

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)
Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

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IN THIS NUMBER

	Page
My Mother—*Hervey Smith McCowan*	6
Jesus and His Mother—*William H. Geistweit*	7
A Tribute to Marion Lawrance	8
The Expanding Program of Christian Education—*Hugh S. Magill*	9
Mother and Daughter in the Church—*Helen Barrett Montgomery*	10
Mother and Daughter, Chums—*Myrtle Harmon Hayward*	11
A Girl's Religion—*Martha K. Lawson Ayer*	12
A Girl's Recreation—*Mary E. Moxcey*	14
For Mothers' Day Observance—*Eugene Reed*	15
Canadian Girls in Training *Marjorie Trotter*	16
A Mother's Soliloquy—*May Griggs Van Voorhis*	17
Mother and Daughter Week Observance—*Edith M. Quick*	18
My Class of Girls—*Lucy M. Eldredge*	18
Mother and Daughter Banquet—*Esther I. Williams*	19
How to Conduct a City School for Vacation Church School Workers—*Walter M. Howlett*	20
Mother and Daughter Week Programs	21
Educating Girl's Classes Through Projects—*Alfred White*	22
Growing a Leadership for Tomorrow	24
The Four-Fold Life Program for Girls—*Anna Branch Binford*	26
My Class of Intermediate Girls—*Alice E. May*	27
The Variety Class of Girls—*Ione Alverson*	27
Camp Fire Girls	28
The Girl Reserve Movement—*Van Sant Jenkins*	28
Girl Scouts—A World Wide Circle—*Olive C. Richards*	29
What Camp Means to Girls—*Beatrice L. McIntire*	29
The Girls' Life-Brigade—*Carey Bonner*	30
The Girls' Guildry—*Mrs. MacGilchrist*	30
The Girl Guides—*Mrs. Harrison Crawford*	31
The Need of a Correlation of Agencies in Church School Work With Girls—*Benjamin S. Winchester*	31
Primary Programs for June—*Marjorie M. Lewis*	32
Junior Worship Services for June—*Nan F. Weeks*	34
World's Sunday School Association News	36
The Smile of a Friend—A Poem—*O. Lawrence Hawthorne*	36
Books for Mothers and Daughters—*Almena Lewis*	37
Are You Equipped for Christian Leadership?	40
New Books	40

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Published Monthly by the International Council of Religious Education,

Publication Office, Mount Morris, Ill. Address all correspondence to the Editor, 5 S. Wabash Ave., Chicago, Illinois.
Annual subscribing membership, $2.00; club memberships in clubs of five to one address, each per year, $1.50. Foreign Postage, 36 cents per year. Canadian postage, 24 cents per year.

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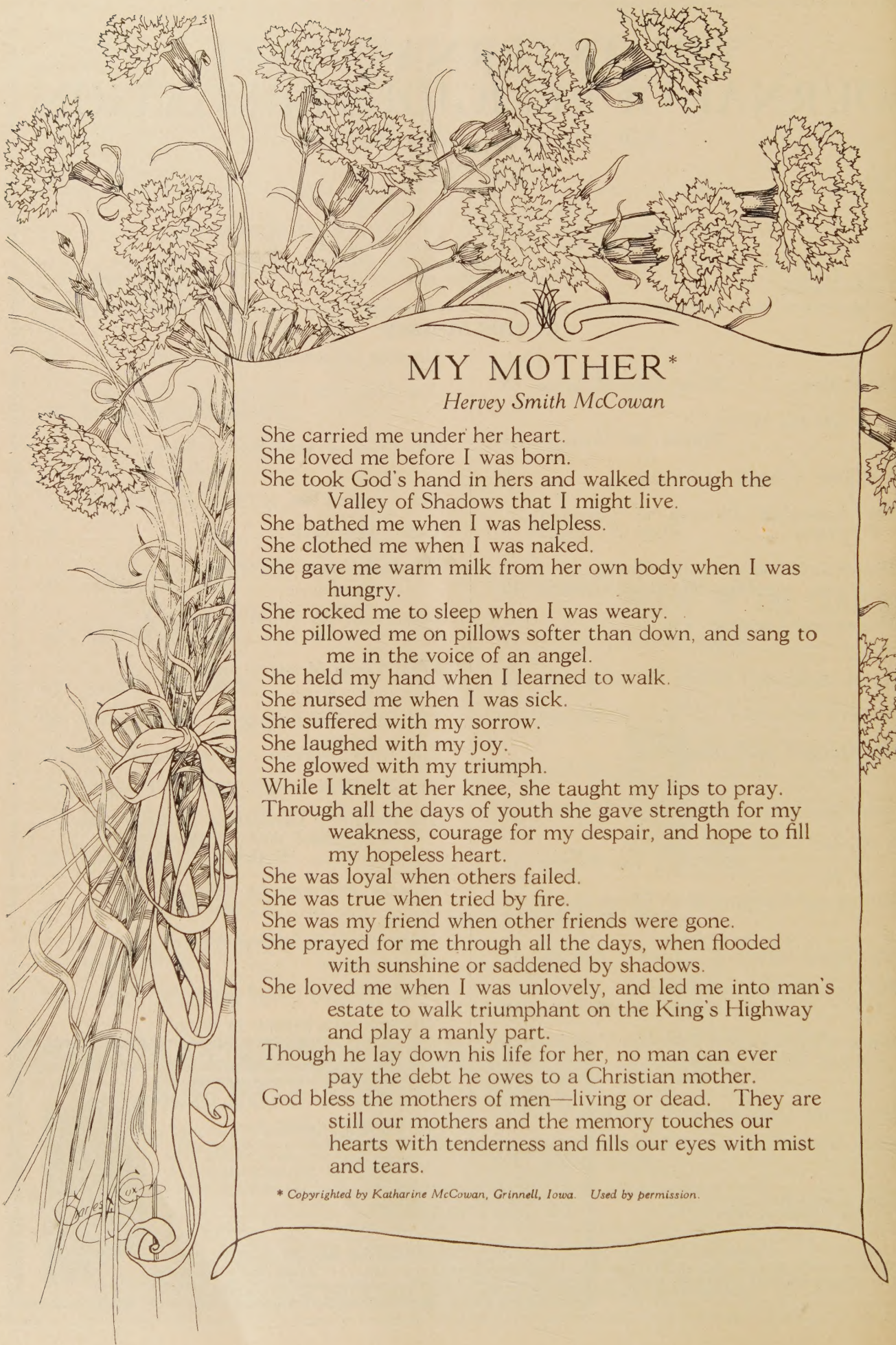

MY MOTHER*

Hervey Smith McCowan

She carried me under her heart.
She loved me before I was born.
She took God's hand in hers and walked through the Valley of Shadows that I might live.
She bathed me when I was helpless.
She clothed me when I was naked.
She gave me warm milk from her own body when I was hungry.
She rocked me to sleep when I was weary.
She pillowed me on pillows softer than down, and sang to me in the voice of an angel.
She held my hand when I learned to walk.
She nursed me when I was sick.
She suffered with my sorrow.
She laughed with my joy.
She glowed with my triumph.
While I knelt at her knee, she taught my lips to pray.
Through all the days of youth she gave strength for my weakness, courage for my despair, and hope to fill my hopeless heart.
She was loyal when others failed.
She was true when tried by fire.
She was my friend when other friends were gone.
She prayed for me through all the days, when flooded with sunshine or saddened by shadows.
She loved me when I was unlovely, and led me into man's estate to walk triumphant on the King's Highway and play a manly part.
Though he lay down his life for her, no man can ever pay the debt he owes to a Christian mother.
God bless the mothers of men—living or dead. They are still our mothers and the memory touches our hearts with tenderness and fills our eyes with mist and tears.

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JESUS AND HIS MOTHER

By William Henry Geistweit

SOME OLD friends of long ago are together in the home of John. Many things are talked about. But there is always one theme that holds their attention. Sometimes as they talk it over, the breath comes heavy, and sometimes the heart almost stands still. Jesus—who *was!* And—Jesus—who *is!* They never tire of the old story, rehearsing the old experiences. It is Mary who holds the attention of the group tonight. She is again telling the friends how she came to be at home in John's house. They are ready to listen, though they know the story right well.

"FOR A long time now," continued Mary, "I have made my home in the home of John. On that terrible day when my Son was hanging on the cross, He thought of His mother and called to John to take me to his own home. And since that day I have lived with John. As I think of it now Jesus was ever thoughtful of His mother. There were times when I thought He did not fully appreciate my solicitude for Him; there were times when He seemed to act strangely; indeed, if it were possible, He seemed rude at times. But I see things so differently here in the twilight of the years. I did not understand him; and what seemed strangely rude was only His longing to have me understand Him. We had gone to a wedding. Naturally I was eager to have Him appear to the best advantage, and made some suggestion to Him which brought from Him almost a rebuke. He said, 'mine hour is not yet come.' I did not grasp it then; I fully understand now.

ON ANOTHER occasion over in Capernaum, it seemed to me that His enthusiasm was overpowering Him; indeed we sometimes feared He was beside Himself. And when I sent word to Him that we were there, He again made a strange answer. He intimated that a newer relationship had been created; that His mother and His brethren were those who were obedient to the commands of God! Oh, it cut me deeply—so blind was I! I see it now; and I know that what seemed reproof was a love so deep and true, that it revealed a thoughtfulness tender and abiding. He wanted me to see and know some things—which I could not understand then, but they are increasingly clear as the days go by.

BUT it is of His boyhood I am thinking just now. What a child He was! When we went to the great feast in Jerusalem we paid little attention to Him; His love for me was so simple, yet so great, that I knew He would do no harm. He was everywhere among our fellow pilgrims; everyone loved Him. So when we started home after the feast we did not look for Him; He surely was with the friends. Not finding Him in the company we hastened to Jerusalem. We found Him in the temple amid an astonished group of our wisest men. And in answer to my anxious question, He simply said, 'You should know, mother, where to find Me. My Father's house is where I ought to be.'

It was a strange thing to say. He was taught to look upon the old temple as the place where God's glory appeared. We had never called it the Father's house. Indeed we did not address God in that way. How did He know that God was Father? His words 'my Father's house' thrilled me. It was the first time I had ever heard it. Yet, it was so beautiful; it shed such a glory over the temple; and a greater glory on the name of God. I cannot describe my feelings. To my son Jesus, God was Father; the temple was the Father's house! And my boy of twelve was teaching His own mother something that had not dawned upon the minds of any of our wise men from the very begin-

ning. There were many things He said through His boyhood, as we sat together in the twilight—some things that seemed beyond His years; aye, beyond the years of our truest and best teachers; but nothing that He ever uttered had such an effect upon me as His simple words, 'my Father's house.' Then the God of Israel was our Father! The thought of it was simply staggering. Yes, I heard it again and again in His later years, but to think that He gave this great revelation first to His mother! Oh, it was my solace and strength through all the years that followed.

If I should put it in a word, to say what was His chief characteristic, as a boy, as a man, say it to all the boys and men who shall ever live and hear of Him and know Him,—I should say, He was thoughtful of His mother.

ONE EVENING as the sun was setting, He seemed to tarry in the carpenter shop longer than usual. I found Him leaning upon His bench, the window opening to the south. He saw me coming. He looked tenderly, aye, sadly, upon me. After awhile He put His strong arm about me and said, 'mother, the work is all done. That chair for Isaac, the cradle for Miriam, the table for Rebecca—all are finished; they can come and get them. Tomorrow, I go south—and—and—shall never return, as a carpenter. My work here is done. Tomorrow I go to see John. And then'—and He put His hand over His eyes, as if to hide a vision He dreaded; and His face became pallid and drawn. We went back to our supper, and long into the night He talked with me; tried to soften the pain that was ever rising in my heart. Tender and thoughtful Son of mine! How little I understood! He had grown just as I wanted Him to. He grew into a handsome man, strong, and rugged; He grew into a tender, lovable man—He was in real favor with God and men. I sang in those dear days 'all generations shall call me blessed.' And I have been blessed,—blessed above all women. And Jesus was the outstanding, thoughtful Son—and His mother would leave this word to all the sons of earth.

* * *

A TRIBUTE TO MARION LAWRANCE*

MARION LAWRANCE was recognized as the best known and most beloved Sunday school leader in the world. He attained preëminence in this great field because of his loving, inspiring personality, given throughout the years in consecrated service. If the achievements of one's life may be measured in some degree by the friendships formed, Marion Lawrance was most successful, for he was loved and admired by hundreds of thousands.

The record of such a life should be preserved as a source of joy and satisfaction to those who knew him, and as the inspiration and guide to those that shall come after. It is highly fitting and fortunate that his only son should be the author of this Memorial Biography. The power and influence of the life of Marion Lawrance emanated from the qualities of his personality,—love, faith, gentleness, sincerity, consecration. Multitudes felt his sway, but he was best understood and appreciated by those who knew him most intimately. To those of us who were privileged to be associated with him daily, to have the benefit of his wise counsel and feel the ennobling influence of his beautiful Christian character, his life was a blessing and a benediction. Of course his own children knew him best.

As "the little red scholhouse" has developed into a great system of general education, so Marion Lawrance lived to see the dawning of the new day when his beloved "little white Sunday school" has developed into the Church school, with its vacation and week-day sessions, destined to emerge as a great international system of religious education. Nothing gave him greater happiness than the development of this new movement, supported by the cooperating Protestant Christian forces of the continent. He gave whole-hearted assistance to the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations into the International Council of Religious Education, and rejoiced in the development of a broad educational program for the teaching of the Christian religion.

As Consulting General Secretary of the new organization during its first two years, the services of Marion Lawrance were invaluable. He knew well the past out of which we have come. He saw the future with a clear vision and an unwavering faith. His love and devotion to the work to which he had given his life in matchless service did not lessen his loyalty to the new organization with its broader field and unfolding challenge. His every thought and word and act were the essence of unselfish devotion and sterling loyalty to the new movement.

The value and significance of the services of Marion Lawrance will be better understood and appreciated through the vista of coming years. He was admired and loved by all who came under the radiant influence of his personality. Thousands have felt the inspiration of his addresses and writings. He left earth rich in the love of his fellowmen, and richer in the treasures he had laid up in Heaven. All humanity is better because he lived.

"No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby."

*From the introduction by Hugh S. Magill to a new book, *Marion Lawrance, A Memorial Biography*, by his son, Harold G. Lawrance. Published by Fleming H. Revell Co., New York. See announcement page 3.

THE EXPANDING PROGRAM OF CHRISTIAN EDUCATION

By Hugh S. Magill

THE SUNDAY SCHOOL is held in affectionate regard by a host of Christian workers throughout the continent. They have given richly of their time and thought and energy in consecrated service to its work. They have seen thousands of children and young people led to Christ, and trained in Christian service through its influence and ministration. They regard the Sunday school as the most effective agency of the Church for reaching childhood and youth and teaching them the Christian way of life.

IT IS FELT by some that an undue emphasis is being placed on the importance of some of the newer agencies of religious education, such as vacation Church schools and week-day schools of religion. Often the new is more attractive and seems more promising than the old, but we should conserve all that is good in an institution that has admittedly rendered a great service. The Sunday school should be earnestly supported and promoted, and its program strengthened and enriched.

HOWEVER, the question of the relative importance of these different departments of the Church school, or teaching agencies of the Church, is completely overshadowed by the imperative need of reaching millions of children throughout the continent who are still unreached by any Christian teaching. We should keep constantly before us the magnitude of the task to be performed. We must plan to reach all the children with an effective program of Christian education. Every existing agency that contributes to the realization of this purpose should be developed and strengthened, and new agencies which can assist in accomplishing the whole task should be welcomed.

THE MOST devoted friends of the Sunday school concede that as an institution it is reaching less than half the children and young people of the country. Experience has demonstrated that vacation Church schools and week-day schools of religion are reaching thousands of children who have not been reached through the Sunday school. The foremost Sunday school leader of his time, Dr. Marion Lawrance, welcomed the development of these new agencies because they extended the teaching ministry of the Church. It was his most earnest desire, frequently expressed during the last years of his life, that a system of Christian education might be developed which would reach every child in the land.

THE EXPANDING program of Christian education now being developed by the cooperating Christian forces of the continent represented in the International Council, must be sufficiently comprehensive to meet adequately the challenge of the great task which confronts us. We must not be satisfied until we have a system so broad in extent and so definite in purpose as to reach all. It will include not only the Sunday session of the Church school, but also vacation schools and week-day schools of religion.

SUCH A SYSTEM of Christian education will require leaders and teachers qualified in personality, training and consecration for this important work. A comprehensive system of teacher and leadership training must be developed and expanded which shall extend from the class in the local Church up through the colleges and seminaries. A far more extensive and effective program for the discovery and training of young people for Christian service must be formulated. A complete curriculum for all the different phases of the work must be constructed. There must be a correlation of programs and a unification of effort so that the work may be most effective for the accomplishment of results.

BUT HOWEVER comprehensive the program and perfect the plans, the spirit of Christ must permeate all, else all human efforts will fail. The inspiring purpose to be kept continually before us is "Building Together a Christian Citizenship," for time and for eternity.

International Convention, Birmingham, Alabama, April 12-19, 1926.

THE CONVENTION COMMITTEE recently met in Birmingham and made substantial progress in planning for a great Convention to be held in the interest of Sunday school work and all phases of religious education. The INTERNATIONAL JOURNAL will from time to time carry news concerning this prospective gathering of the religious educators of North America.

MOTHER AND DAUGHTER IN THE CHURCH

By Helen Barrett Montgomery

RELIGION IS something that has to be caught; it is usually contagious from mother to daughter. Look through the list of the officers of any missionary board and you will find that many of the members inherited their love of missions from a mother or grandmother. "My daughters shall weave after me" is a proverb justified by fact.

That being so, what the mother does in sharing her Church life with her daughter becomes a matter of moment. We are learning from the teachings of the new psychology that the early years, the pre-school years, are immense in their educational possibilities; and these years are largely in the control of the mother. The impressions made are deeper, the unconscious attitudes of the soul toward life are more lasting than those made later in the more formal periods of education.

Hence, the profound importance of the mother's realizing from the very dawn of consciousness that she is building the deep substructure of her daughter's Church relationships. If she wishes for her daughter a vital and satisfying experience in the Church she must prepare for it with as much time and study and purpose as she devotes to her health, her manners, her morals.

THE CHILD'S first experiences of Church-going must be pleasurable. It has been found that a habit formed which is attended in its initial stages with pleasure is lasting. Church going should never be a matter of law so much as one of privilege. If the child sees her parents looking forward eagerly to the weekly Church-going as something precious and not to be set aside for anything; if she is promised as a reward that she may go too, her education is well begun.

The child should never hear her mother criticize music, or sermon, or pastor, or fellow members. An atmosphere of reverence, of joy, of fellowship should surround her first contacts with the Church. So far as is possible she should learn the hymns, the responses, and be able to participate in an increasing degree in the worship.

The element of regularity cannot be too much stressed. Many mothers fail here. They educate the child for the Church if nothing interferes; slight indisposition, the weather, an outing, the arrival of a friend. The child being a logical animal draws the inference that prayer, worship, attendance upon Sunday school are not, after all, of great importance in the scheme of things.

In these three and in other ways the mother should cooperate with her Church in helping her daughter to form right habits and attitudes in early childhood. The more trying years, however, come later on.

* * * * *

HOW IS A CHRISTIAN mother to pass on to her daughter her faith made operative in a devotion to the Church even greater than her own?

The collective motherhood of the Church should collectively mother the children of the Church. The adult women of the Church are responsible to see that mission bands, societies for boys and girls of high school age, are maintained. Sometimes for lack of encouragement a promising young society that was making a real contribution to the training and education of the girl is allowed to die for want of leadership. Mothers absorbed in their clubs and their amusements cannot escape responsibility if they look forward to seeing their daughters take a worthy part in the Church. Perhaps the greatest failure in the women's organizations in the Church has been their failure to provide right leadership in missions and philanthropy to the children and adolescents of the Church.

Mothering is not so difficult a task. It involves sympathy, the providing of occasional good times, the arranging of pieces of work suited to young shoulders, faith, and hope and prayer. It isn't so difficult, but it is absolutely essential.

* * * * *

WORK MUST be shared, and so must responsibility. Boys and girls demand activity. They cannot be blamed for failure to enter into the deeper things of the Church if they are never called upon to help. Two boys who were pages in a big national convention, got their call to missionary service there. A group of girls who were ushers at a state rally of their mothers, were perfectly thrilled by the meetings and by the fact that the state president invited them to take supper with her and talked to them about the work.

Daughters love to dress up and to pretend. Why not ask them to stage a simple bit of missionary drama for the missionary meeting? Often times the debate, or quartette, or recitation, or dramatic sketch contributed by the daughters will add greatly to the effectiveness of a missionary meeting. There are so many things that they do better than we; why not get them to do them?

But we have to confess that we older women do hold on to the offices. The young girl who would love to be secretary or clerk is not asked because some maiden lady has held the position for twenty-five years. The girl, who would charm subscriptions out of people's pockets, feel highly honored to be asked, and immediately get a life-interest in the missionary magazine, is not asked even to help the woman who has carried the burden so long.

If we want our daughters to care for the Church and her work, we must be on the outlook to find services for them to perform.

* * * * *

GIRLS SHOULD be sent as delegates to the various conferences of the summer. Here they get a vision of the most spiritual life of the Church, here they learn how to take their part. No

tter investment can be made by the others of a Church than in seeing that e necessary expenses are met in send- g young women to places like North- ld. The mother who takes her young ughter with her when she goes to the tional conference, assembly or con- ntion, is laying deep foundations of nominational loyalty and enthusiasm. ie fact is all the organizations, county, ite and national, would benefit very uch by the presence of some young lookers or even delegates.

AND LAST, the mother who puts her religion and her Church first in her own life; who prays and gives and works as if her heart were in it, and who shares her hopes and tasks with her daughter, need not fear that her daughter will fail her. Thousands of grateful women are today taking up burdens that their mothers carried, because they carried them. Mothers do pass on to the on-coming generation the deepest things in their hearts whether they be amuse-ment or worship.

If we want missionaries and ministers, these must be bred in Christian homes where the child is solemnly dedicated to God. There are mothers who hold back their daughters from dedicating themselves to missionary service. These give the lie to their profession. There are others who make their daughters' going a coronation, through their entering in with joy into the experience of Jesus' Cross or sorrow and of glory.

* * *

MOTHER AND DAUGHTER, CHUMS

By Myrtle Harmon Hayward

WHILE TEACHING school away from home, Harriet met and loved young man. She wrote glowing ac- unts of her friend to mother. In the tle white house on the hill back in the raggling village, the mother waited id hoped that the man who had won r daughter's heart was worthy. When iring a visit he made to their home, the other had an opportunity to study his aracter, she learned that he was terly lacking in the principles which ided her daughter's life. A man of e world had been able to deceive arriet, but how could the mother make r daughter see his true character? ould the bonds of years hold in the orm which surged round that girl's art? The lover pleaded for an im- ediate marriage, but even though arriet believed her mother mistaken e could not grieve her by marrying ainst her judgment. For three years arriet waited, then time solved the oblem by circumstances which con- nced her that mother had read aright. he knowledge came in time to save a e from wreck.

WHY was this mother's influence equal to such a strain? Why was ot this the familiar story of a hasty arriage contrary to a parent's wish? he answer is contained in the words the top of the page. Mother and ughter were chums. The chain that ld so strongly had not been forged in e year nor three. Link by link it had en welded as the months and years re added to Harriet's life.

Nearly all mothers feel, as their ughters emerge into womanhood, a arning for their confidence and com- nionship, but unless the two have en intimately sharing each other's es before, it is difficult to achieve the lationship at that late date. The other who held her daughter's friend- ip in young womanhood began in byhood. She found time to sing to r little one and listen patiently to her e-year old. She was not too hurried thread needles that the little girl ight make dresses for her doll while mother fashioned the larger garments. She suffered the delay which the little fingers made at the bread board. She let her little helper dust and assist with the work even though the day's routine was greatly delayed thereby. She often denied herself the companionship of mature friends to take long walks with the little girl. The mother-chum always saw that her daughter's friendship was of more importance than social life distinctive attire or fastidious house-keeping.

Above all the mother knew the value of play. The child's world is one of play and only by that door can the mother fully enter. Beginning with the finger plays, on through the dramatization of the nursery rhymes, the playing house and hide-and-seek, up to baseball, swim-ming, and tennis, the mother-chum was always ready to lay aside congenial tasks of maturity to play with her daughter. This mother early learned the value of the story, and the precious bed time hour. Rare indeed were the occasions when she failed to have margin enough to spend some time with the daughter at that impressionable period before slumber sealed the day. She often, having learned of a misdeed, waited several days before she told a story so wisely selected that it brought the con-fession she was longing to hear. The stories changed as the daughter grew but did not lose their power even in the teens. At that time one of the greatest rewards as well as aids of the friendship were books shared over household tasks.

The mother-chum had learned that "a good laugh is often better than a bad scolding." She knew how to brighten her teaching and give reproof with a bit of humor and imagination. One wise mother explained that headaches were nature's trouble signals—the watch dog barking at the approach of danger. When the daughter wished to take aspirin to cure a headache the mother's quiet remark, "So you have decided to chloroform the dog," caused a laugh which was more effective than remon-strance and far better in cementing the tie of friendship.

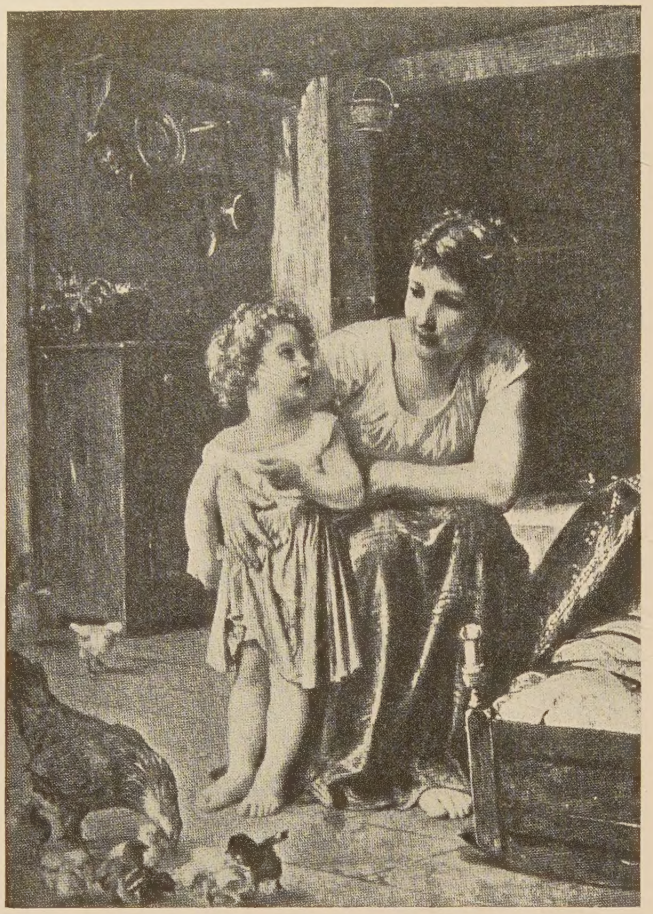
THE FRIENDSHIP of mother and daughter is governed by the same laws which govern other friendships. Friends are those who understand each other and have many common interests. The young girl cannot enter fully into the cares and problems of mother's life

The Understanding Heart

The mother's day is not an eight hour day. It is a twenty-four hour day. She is never free. No wonder she is tired and impatient sometimes.

What keeps her tender and happy and cheerful? The understanding heart which sees the promise of the oak in the acorn, which recognizes the child as father to the man. Thoughtful mothers, like Mary ponder their children's ways, that they may understand them.

Raphael's Sistine Madonna shows us a mother with the deep look in her eyes which scans the future. In her gaze we see the hopes and fears of all mankind. In the child's face is the same long look, toward things yet hidden and unknown. The artists of the Renaissance loved to paint pictures of the Madonna and the child because they told of the new hope and faith coming into the world. They painted one aspect only of mother love. Today we would show the beauty of all the little daily services a mother renders her children.—*Lucy M. Wheelock in Talks to Mothers.*



Two Mothers and Their Families *Elizabeth Gardner-Bou-Guereau*

She cannot "See life steadily and see it whole." It remains therefore for mother to find the points of contact if the two are to be pals. Friendship cannot exist simply on gratitude. The mother must live enough in the spirit of frolicsome good humor to be acceptable to her daughter and the circle of young friends.

The mother who would be closely in touch with her daughter must keep her own mind alert enough to examine new ideas and judge them on their own merits. She must guard against the prejudice which condemns things because they are new lest the daughter come to believe, "Oh, mother is such an old foggey she never lets me do anything I want to." Rather by yielding every point which is not of vital importance can she deserve the tribute one sixteen year old paid her mother when she said in regard to something to which that mother objected, "Well, mother dear, you are always so reasonable if you do not approve I know it must be wrong and I do not want to do it."

CHUMS SHARE their most intimate experiences. *Mother and daughter chums,* have learned to often bow together and in a very informal way ask God's blessing on some undertaking or give thanks for the day's pleasures.

For everything in life a price is paid. Is the friendship of daughter worth the price?

"Behind them, in the distance, there
Are shadows that I see,
Of the grown up men and women
That, some day they're going to be."

A GIRL'S RELIGION

By Martha K. Lawson Ayer

"Self reverence, self knowledge and self control
These three, alone, lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for), but to live by law,
Acting the law we live by, without fear,
And, because right is right, to follow right
Were wisdom in the scorn of consequence."

—*Tennyson.*

EMERGING from the chrysalis of childhood the growing girl flutters, bewildered by a seeming antagonism between the habits of previous years and new throbbing impulses urging her to fly forth on wings of discovery and independence. Adolescence is a marvelous and a perplexing time. The quickening of life communicates new powers and new possibilities. The yearning for new experiences is strong enough to make her ignore the inhibitions of childhood. In her quest for experience there is need for an understanding sympathy that will not hinder her soul growth while it will shield her from soaring too high or failing to find safe resting places. One who desires to guide rather than control this changing period requires a magician's skill, patience born of courage and confidence in the sacredness of womanhood.

Conflict between habit and this new quest is only a part of her daily strife. There is an almost overwhelming new self-consciousness. This confident, studious girl, secure in a seeming control of thought and impulse, is confronted at times by a perplexing lack of self control and is bewildered by a new self-assertive rebellious attitude toward everything and everybody. She becomes a contradiction in terms. Loath to admit ignorance even to herself, fearing her inexperience will be noted, laughed at or criticized, she finds herself often very shy, sensitive and inclined to introspection.

* * * * *

GIRLHOOD is a picture of rare attraction with many puzzling lights and shadows as it portrays both the present development and the future possibility. The ideal picture of the one who may emerge, strong in the power of Christian womanhood, is a challenge. It should command every possible help and influence toward the realization of that high ideal. There is a close relation between the absorbing concern for personal appearance and the quick emotional response to the beautiful in art, music, nature or literature. Each is an expression of growth. The soul growth that touches every side of the fourfold nature. Beauty is a synonym for goodness, and goodness is perfection. We are but witnessing the endeavor of the human to reach the divine. The credulity of girlhood which accepted simple statements about God, his influence and control over life, is now challenged by an independence of thinking which becomes the outward expression of a newly recognized power to choose and to act upon one's initiative. Fortunate the girl who enters upon this time of discovery without the handicap of negative creed or narrow interpretation. Builded

pon a sure foundation of simple faith he is ready to reach out, confident that er efforts will lead her closer to rather han away from the loving heavenly 'ather of her childhood.

* * * * *

THE IDEALS of womanhood, the dreams of wife and motherhood are ll part of the day dreams of her emerg- ng nature. The introspection of early dolescence, the self centered interests, he clannish friendships and the in- ifference to routine of school life are ost in the forward look of young woman- ood. Home, career, life companion- hips and personal relationship to the vorld problems become vital and clamor or her personal solution. Through hese years the girl's religious nature ndergoes equally radical change. The hild's dependence upon one all powerful s submerged by craving for an under- tanding friendship with one who sym- athizes and strengthens. The Master, vho sacrificed self for an ideal, is easily ecognized as such a Friend, and it is ot difficult to pour out in prayer the erplexities, the aspirations, and the lans as they surge through brain and eart. To give verbal expression to hese thoughts is often impossible be- ause of the fear of misunderstanding. n her diary a young college girl wrote his prayer for the new year:

"God help me to make this a clean, ure and honorable year. May I do othing of which I am ashamed. May be strong to stand up for what I be- ieve is right and may I never fail in oyalty to and faith in those whom I ove."

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A GIRL'S religion is very real. It is the reality of soul experience; the hanging expression of a growing nature. t is the daily endeavor to express her nderstanding of the ideal in terms of oncrete action. Response to impulses nd the influence of outside relation- ships often result in conduct not in harmony with this ideal. The sensitive girl fluctuates from an ectasy of enjoy- ment in the consciousness of honest endeavor to the depression of discourage- ment over failure to be that which she has willed to be. It is but the stretching of the wings. Encouragement to habitu- ally do normal, right and unselfish things will count for more than too close analy- sis of motive or reason. The Master's combination of love and service is the heart of religion for her. Love and service that combine appreciation of the ideal with the practical doing for others and stimulate her to face the question of life service.

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TIMES and seasons, like creed and dogma, have small place in a girl's religion. Until the steadying hand of maturity has reached back into the habits of childhood and rebuilt her daily program, she will be guided more by impulse than reason. In the hush of a few moments her soul may reach out and touch God in a very real way. The voice of nature speaks to her soul. The dignity of the cathedral, the beauty of ritual and the test of the straight-forward message from consecrated teacher or preacher will touch responsive chords in her soul. Her soul feels the challenge of it's bigness. It reaches out with un- hesitant courage to touch the soul of the Almighty. It is belittled and rebels against any petty interpretation of re- ligion which minimizes the greatness of God or the power of human souls to come into close communion with Him. It is a challenge that dares to reach out and to attempt the impossible. No achievement in His name is impossible to the girl who recognizes herself one of those of whom Jesus said: "Ye have not chosen me, but I have chosen you— that you should go and bring forth fruit."

Mothers and teachers, who guide these glowing days of girlhood, face serious responsibilities and share joyous privileges. It is hallowed ground. There is danger of repression in any attempt to direct the result of personal experi- ence by control of mature decision. It may be the divine privilege of leading girlhood out into the conscious freedom of deliberate choice which serves that it may be free.

Active, Not Passive

A girl's religion, especially in the early teens, must be active not passive. She must be made to feel—*and be given the right outlet for the feelings aroused within* her, to dream, *and be helped to find a way to work out her dreams*. She must be given knowledge and *be shown the way in which to use it.*

It is in this way that the girl, every girl, may hope to find a sane and natural religion which shall be a real help in the real world where she must live. Christ was a doer of deeds * * * The girl herself should be so busy doing the things that ought to be done that there is no time for the undesirable and forbidden things. It is much to the girl's credit that she loves a religion that does things. The world needs, every Church, every community, every school and every home needs, girls who have found their religion and put it into practice.—*Margaret Slattery in The Girl and Her Religion.*

MOTHERS

Of all the things God ever made
I think these are the best:
Dear arms in which we first were laid,
That held us first in rest;
Dear feet that tire not day or night,
While walking duty's way;
Dear eyes with dauntless love alight
For us through every day;
Dear lips that are so quick to droop
When we are hurt or sad,
And just as quick with smiles to troop
Whenever we are glad;
Dear hearts and souls which gave us birth;
Our mothers, God's best gift to earth!

—*Ethel Lee Crossman.*

Feeding Her Birds. *From painting by Millet.*

A GIRL'S RECREATION

By Mary E. Moxcey

A MOTHER excused a bit of thoughtlessness by saying "Girls will be girls, you know."

"Not for very long," retorted her friend, "they're women before you know it."

The child, weak, dependent, inexperienced, must in these few years of girlhood somehow be re-created into a woman capable of living her own life with glorious fulness and freedom, and of giving herself fully and wisely to the Kingdom of God as a mother and a world citizen. This woman so soon to emerge is being shaped and developed by the interests, the habits, and the ideals operative *now*. The activities which have the greatest and most permanent effect on these interests, habits, and activities are those which are undertaken from spontaneous choice and not from necessity, and which have the zest of pleasant and satisfying emotional association. Are these not the very marks of "re-creation"? The girl's recreation, then, should tend naturally and inevitably to re-create out of the plastic material of childhood the sort of woman the world most needs.

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WHAT SORT of person will the world need—not our world, but the world of which she is growing up to be a part? Health she must have, surely, perfect health of body and mind, and be able to maintain it under physical conditions that grow more and more artificial. She must not only be able to do her share of work in a complex and rapidly changing industrial order, but be able to endure its mental and nervous strains. To insure her best social contribution to the world she should be able definitely to control means to desired ends, and to be resourceful in meeting and redirecting the unexpected and undesirable results of her own and others' experiments. And for her share of the literal re-creating of the world, she must have the bodily vigor and reserves of vitality, the hardiness of muscles and nerves and vital organs for the responsibilities of motherhood. There are other general abilities and specialized skills she will need, which are more appropriately supplied by direct instruction and training. These, at least, are more effectively acquired as a by-product of recreation.

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NOW THE GIRL isn't thinking about all these things—at least not very much nor very often. If she does, occasionally, she puts them under the head of serious business and they belong to the distant future. For the present she wants a good time, lots of fun, and plenty of comrades. Where she finds them and what the crowd that takes her in chooses to approve will determine her ideals, interests, and habits. If the Church and its school afford her what she consciously wants, they have the opportunity of re-creating her according to the ever-enlarging pattern of Christian womanliness. This pattern the leaders must clearly see and personally exemplify.

The girl who is offered *early enough* such a program as that of Scouting, Camp Fire, or Girl Reserves adopts as her own spontaneous preference activities which do tend to develop sound mental and physical health, endurance, skill, resourcefulness and initiative. No matter what harmful forces may enter later, she will probably never become quite as disintegrated in character or physique as the girl whom the commercialized amusements capture first. There is a great need of an equally compelling program of re-creating activities for the girl in her later teens. Then the indoor prison of employment or of more difficult and specialized study begins to shut down on the girl who was so recently free to hike and play basketball. Just when her maturing body needs most vigorous training of the kind our pioneer mothers used to get in the hard work of making the wilderness a home, she has to endure the passive fatigue of desk or machine. Instead of walking or horseback riding, she hangs to a strap or is whisked along in a closed car. How successfully more vigorous physical and mental programs for older girls could be carried out would depend much on the companionship involved.

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A GIRL'S influential comrades are usually boys and girls of her own age, because in them she finds the vitality, the love of adventure, and the sympathy with her own interests which are a necessity to her development. But she does not make companions of all the available persons of her own age. She does not *like* them all. Ask her why she does not "pal" with this one or that and she will declare them "poky," "slow," "a prune," or some other youthful synonym for an utter bore. On the other hand, she likes the flattering preference of what Wordsworth calls "a prestige person,"—some older woman whom the other girls admire for achievements so great there can be no thought of rivalry. A group of girls always welcomes adult companions, whether men or women, who are discovered to be "good sports," "full of fun" and "pep." Suggestions and directions from the background of their larger experience are given due weight and their leadership gladly followed.

For such influential comradeship can mother or teacher qualify? Do they measure up in fun-loving initiative, in good-humored endurance of the annoyances and fatigue that are a part of the game? When they enter into situations on an understanding of democratic equality can they continuously play

Preparing Girls for Adolescence

In preparing a girl child for the strain of adolescence one must depend upon the stimulus of her enviromnent to bring her experiences, and upon educational laws to form her mental and physical habits. The satisfyingness or annoyingness of emotion is the strongest factor in making or breaking habits, or forming ideals. Ultimately the strongest motive for action according to high standards is in some relation of human affection. The new affections of adolescence may be strong enough to break a wrong habit, but this is wasteful. The wise builder of human life, to make his work effective from the start, must know what responses are possible in the developing girl. To attempt to explain the principles of food values to a three-year-old and leave her thereafter the choice of her diet seems a mistake too absurd to be made. We know that the formation of right habits of eating depends upon the mother, to whom the little girl's instinctive response is affectionate obedience. But at twelve, when her dominant interest is in the reasons for things, many parents make an equally woeful mistake in attempting to control her life by habitual obedience or sheer parental authority. At sixteen, when her life is a misty dream of romance, the stimuli from which she will gain her experience will be different from those of childhood, but the same laws of education will apply at each different stage.—*Mary E. Moxcey in Girlhood and Character.*

quare, without taking unfair advantage age or parental authority? Are ney resourceful in first aid when the life of the party" needs stimulating? re they "easy to look at" because of asteful clothes if not because of beauful features? Then there is no question of the whole-hearted acceptance of such a teacher as one of the crowd or of such a mother as a particular personal chum of her daughter. And as the years go by and the girl becomes interested in the deeper purpose, the general trend and larger results of her good times, the mother and teacher who have shared the fun and the adventure of "re-creation" will have untold opportunities for leadership and guidance in the "re-creation" of the women of tomorrow into "the measure of the stature of the fulness of Christ."

For Mothers' Day Observance

Selected By Eugene Reed

The Old-Fashioned Mother

FRAMED in quaint recollections and more faithful to life than any daguerreotype, is the picture my memory holds f a certain old-fashioned mother. Her ilver hair is partly covered by a cap of ace. Over her shoulder is a soft, light ape, one corner of which is thrown back n the interest of some homely task. Again, as in the days long gone, I watch he flickering firelight play upon those entle features, and again I feel the thrill f a peace that passeth boyish understanding as I receive the caress of her estful eyes. How calm and capable he was! and yet how old-fashioned! Those industrious fingers could skilully knit and spin and mend in the olden ime, but what could they do toward the execution of the perfumed accomplishments of today? Strong, efficient and entle as she was, would not her children's children ofttimes be embarrassed y her old-fashioned ways? Ah! possibly o, possibly so. But, oh, mother of my nother, I feel that I can form no finer vish for my own daughter than that your alm sincerity and open-minded, oldashioned goodness may be her inheriance.—*E. W. Thornton.*

The Best Citizen

PRESIDENT ROOSEVELT, to representatives of the First International Congress of Mothers: "I receive many societies here in the White House, but here is no other society I am quite so glad to receive as this. This is the one body I put ahead even of the veterans of the Civil War, because, when all is said, it is the mother, and the mother only, who is a better citizen than even the soldier who fights for his country."

"Mothers' Day" in China

IT IS SAID that in China filial reverence is specially addressed to mothers on New Year's Day. On the morning of that day each man or boy is accustomed to pay a visit to his mother, presenting her with a gift and thanking her for all she has done for him, and begging the continuance of her favor for another year. The Chinese youth are taught to believe that mothers have an influence over their sons all through life.

Priestesses

Great honor nations paid to her whose care
Watched o'er the flame beneath the temple's dome;
But greater love for her should we declare
Whose dear hands keep alight heart-fires of home!

—*Arthur Wallace Peach*

My Madonna

YOU painted no Madonnas,
On chapel walls in Rome;
But with a touch diviner,
You lived one in your home.

You wrote no lofty poems
That critics counted art;
But with a nobler vision
You lived them in your heart.

You carved no shapeless marble
To some high soul-design;
But with a finer sculpture,
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite,
Your life cathedraled God.

Had I the gift of Raphael,
Or Michelangelo,
Oh, what a rare Madonna,
My mother's life should show.

—*Thos. W. Fessenden.*

Mother Outranking Queen

IT IS related that once when on a visit to England, Phillips Brooks was called on to preach upon an occasion when Queen Victoria and all her court were present. Afterwards he was complimented on his apparent poise and freedom from embarrassment. "Why," said an English clergyman, "if I had stood up to preach before the queen I should have been so nervous that I doubt whether I could have gone on with the service. Didn't you feel at all disturbed?" "Not at all," replied the great American. "Why should I? I have preached before my mother."

A Prayer for Mothers

We thank thee for our mothers. They sought to teach us how lovely thou art. In their tireless ministries and sleepless vigils they rayed forth thy love in gentle emanation about our cradles and along the untried paths over which our childish feet ran.

For the mothers who have fallen asleep in Jesus we thank thee. The memory of them is sweeter than the flowers that bloom above their graves, brighter than the dewey beauty of the meadows where we wandered in the gleeful days of innocence, more musical than the song-birds in the tops of the yard-trees under whose shade we used to play.

We are grateful for those mothers who are partners with us still in the things on earth. In thy mercy spare them to us for many a day. They kissed our souls into glad consciousness of thyself and led the way for us in the heavenward path of prayer. Thou, who hast been their hope and help through the toilsome day, make their tasks a bit easier and their burdens less heavy; and let it be bright for them "at the evening time."—*S. J. Porter,*

Mothers' Day

SO AT LAST we've got to mother, by our deviatin' ways,
With a thought to plant some gladness in th' garden of her days.
We have bowed to men-immortals an' have made a lot of stir
'Bout th' glory of our nation—but we've been neglectin' her.
An', the' fact is, she ain't askin' fer no emphasized degree
Of th' thing men call destinction—lawsy, no—old Mother she
Asks fer nothin' more heroic than th' feelin', warm an' snug,
Of a Mothers' Day remembrance in a lovin' little hug.

* * * * *

Folks, they tell me that th' doctrine of our havin' Mothers' Day
Is to kind o' ease her burdens in a lovin' sort of way.
Just to send her to th' parlor, in her newest Sunday gown,
With a sweet command, but final: "Mother, now you go sit down."

Pile her high with glad attentions, match her smile with words of praise,
An' you'll ketch yourself a-wishin' all her life was Mothers' Days.
An' you'll draw her fondly to you an' you'll feel her old heart chug
As her tear of gladness thanks you for a lovin' little hug.
—*W. M. Herschell.*

Mothers' Good Night

AH! THEN how sweetly closed those crowded days!
The minutes parting, one by one, like rays
That fade upon a summer's eve.
But oh, what charm, or magic numbers
Can give me back the gentle slumbers
Those weary, happy days did leave?

When by my bed I saw my mother kneel,
And with her blessing took her nightly kiss;
Whatever Time destroys, he cannot this—
E'en now that nameless kiss I feel.
—*Washington Allston.*

"Pearls Strung on the Chain of Years"

MOTHERS' DAY? Why, they all belong
To the one who murmured our cradle song
To the one who rocked us upon her breast,
Who gave us cheer, and who brought us rest—
Mothers' Day! They are warm pearls strung
On the chain of years, they are anthems sung
By the twilight breeze in the tallest tree,
They are understanding—and mystery.
—*Margaret E. Sangster.*

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"When We Miss the Comfort of Her Care"

MOTHER! Dear, sacred name, and sweet! How slow we are to prove
The height and depth and deathlessness of perfect mother love.
We take her tender daily care, just as the thoughtless flowers
Look up to God for daily light, because we know 'tis ours.
And when we miss, from heart and life, the comfort of her care,
Then we must learn to live without her presence and her prayer.
'Tis then the name of mother is to us a holy thing;
And hovering low, we seem to feel the shelter of a wing.
—*Christian Advocate.*

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UNHAPPY is the man for whom his own mother has not made all other mothers venerable.—*Richter.*

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IF YOU would reform the world from its errors and vices, begin by enlisting the mothers.—*C. Simmons.*

Our Mothers' Ideals

FEW men live up to their mothers' expectations, and it is a tribute to mother love that it accepts the substitutes which we offer as if they were the substance of the dreams they had for us when we were children. But whatever we have done successfully we owe in large part to the impulse and incentive of this love that dreamed for us and follows us with unfailing desire for our good. We ought to remember that our lives are often the sole visible harvest of our mothers' endeavors. —*Congregationalist.*

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THE BEARING and the training of a child is woman's wisdom.—*Tennyson.*

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AND say to mothers what a holy charge
Is theirs—with what a kingly power their love
Might rule the fountains of the new-born mind.—*Mrs. Sigourney.*

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The Lullabies the Mother "Croons at Night"

Oh, the world knows many songs,
Songs for sailors on the sea;
Songs of rights and songs of wrongs;
But the sweetest songs to me
Are the gentle lullabies
That a mother croons at night,
When her little baby cries—
Songs they are of pure delight.

"Hush! Hush! Go to rest,
Pretty babe, on mother's breast;
Rock-a-bye, soft and low,
Off to dreamland now you go."
—*Detroit Free Press.*

CANADIAN GIRLS IN TRAINING

By Marjorie Trotter

CANADIAN GIRLS in Training is a way of life for girlhood in early and middle adolescence. It is an ideal, simple, yet as many-sided as a girl's nature; concrete, yet as comprehensive as the ideal of Him who "increased in wisdom and stature and in favor with God and man," and who came that all youth might share His exuberance of life. Each Canadian Girl in Training states her purpose thus:

> As a Canadian Girl in Training
> Under the leadership of Jesus,
> It is my purpose to
> Cherish Health
> Seek Truth
> Know God
> Serve Others,
> And thus, with His help, become
> The girl God would have me be.

SINCE ideals can become effective in every-day living only by social expression, Canadian Girls in Training organize in small, graded, self-governing groups. A group meets on Sunday as a Sunday school class, and then, with the same organization and the same leader, unless in exceptional cases, holds a mid-week session to supplement its Sunday programme. C. G. I. T. is not, therefore, another organization to complicate Church activities. It is an ideal of life and method of work for the enrichment of that vital, primary group, the Church school class.

The usual scheme of the mid-week session includes the opening ceremonial from the Girl's Own Book (three minutes), business period (fifteen minutes), devotional discussion (twenty minutes), talk (fifteen minutes), activity (thirty-five minutes), closing (two minutes). The activity is the "expression" of the talk. For instance a first aid demonstration is accompanied by first-aid practice. Mission study leads to the preparation of dolls or scrapbooks for missionary giving. In the course of a year's work there should be a fair balance between talks and activities that can be called "physical," "intellectual," "spiritual," "social."

THE BEAUTY of the C. G. I. T. method is the possibility of providing in the work of this one simple social unit for all the girl's needs from the standpoint of religious education, making unnecessary the multiplicity of meetings which so often have threatened her poise and divided her loyalty.

Each girl, outside the group meetings, keeps a personal code of eight items, for which the following would be typical: I purpose to get an average of nine hours' rest a night; to memorize four lines of poetry daily; to engage daily in prayer; to make my bed and keep my room tidy, etc.

In the development of C. G. I. T. all the Protestant Churches of Canada work in harmonious cooperation through their official representatives on the National Girls' Work Board, which is the girls' work committee of the Religious Education Council of Canada. Each Provincial R. E. C. employs a girls' work secretary to promote the programme.

Because it has been a normal, vital growth within the Church, C. G. I. T. has proved adaptable to local needs in city, town or open country. It has won the loyalty of many girls who, outgrowing it, have moved on to other departments, while more than thirty thousand are now training for leadership in C. G. I. T. groups.

A Mother's Soliloquy

by May Griggs Van Voorhis

TO THE BABY

I see my own reflection in your eyes,
Those deep and wondrous orbs of darkest blue,
So pure, so innocent, it scarce seems true
That my poor image in their radiance lies.
What thoughts, what dreams, what hopes within me rise,
As I behold my image in your eyes!

Blest gift of God, the years shall swift unfold
And many a change thy growing life shall see
From this fair morning of thine infancy
Till I thy perfect womanhood behold
Ah, then, God grant, it be no sad surprise
Should I behold myself within your eyes!

TO THE HALF-GROWN GIRL

What did she mean, that girl who was myself—
Awkward and tactless, boisterous, undismayed,
Boldest when all her heart was most afraid,
Grasping life's blessings as an unearned pelf—
What did she mean, that girl who was myself?

What did she seek, that girl I used to be
Praise for uncouthness, love for idle play,
Truths of the ages, mastered in a day,
Or sacrificial heights her God to see?
What did she seek, that girl I used to be?

And when I think of her, with smiles and tears,
My heart yearns o'er the girlhood of today—
The same enigma blunt, self-conscious, gay,
Hiding deep-bosomed dreams and hopes and fears—
My heart yearns over them with smiles and tears.

TO THE YOUNG TEACHER

How many an eager face has shone today
In those clear eyes that once saw mine alone!
That hand, that once reached gropingly for me,
Is now stretched out, a guide and help to be
Dear friend of childhood, brave, unselfish true,
I live again in you!

I see the stolid girl awake with you
To birds and flowers and hills and skies of blue
I see you win to manly self-respect
The boy's heart, cowed and cringing with neglect
Dear loyal woman worker, staunch and true
I doubly live in you!

MOTHER AND DAUGHTER WEEK OBSERVANCE

By Edith M. Quick

"MOTHER, YOU are mid-Victorian!" impatiently exclaimed nineteen-year-old Janet in reply to her mother's mild protest against the latest college fad which her sophomore daughter had ardently adopted. Just a typical example of the age-old gulf between the viewpoint of nineteen and that of forty-nine!

All too often there is real lack of understanding between mother and daughter, which means loss of something very precious and valuable in the lives of both. Girl welfare agencies, and now the Church itself, have within the past few years built around the nationally observed Mother's Day a week's program devoted to the strengthening of this vital and too-often weak human bond. It is true that the idea of special days and special weeks in our American calendar may have been overworked, yet how much more effective it is to concentrate on a nation-wide scale all thought and action upon one thing at a time!

In the increasingly popular Mother-and-Daughter Week there is to be found great character-building value, which brings it most rightfully within the field of responsibility and opportunity of the Christian Church. May everyone who has a concern for the welfare of some group of girls, see in this movement an unusual opportunity to serve, and determine that his or her Church shall participate in its program!

The dates this year are May 10 to 17. The first day—Mother's Day—will undoubtedly be observed in your Church by appropriate ceremonies planned by the pastor. Why not give mother, and mother-love, the most ennobling of all human sentiments, a central place in the worship service of the Sunday school, too, particularly in the young people's division, where the theme would make the most effective impression?

ANOTHER of the outstanding features of this week is the mother-and-daughter banquet. The value cannot be urged upon Church leaders too strongly of insistently reserving one specific date—Friday night—for this particular occasion. Let every Church fall in line and help to make this a great universal function—the fellowship of mothers and daughters under the hospitable roof and the spiritualizing influence of the Church. Plans cannot be too carefully laid for this affair, which has untold possibilities as a mountain-top experience for all participating in its program. It should be regarded as something far more than a feasting time, though the meal itself should be the kind such as pleases feminine taste, aesthetic as well as gastronomic. But the program, the toast list following, is the most important feature of the occasion. Three elements should invariably characterize the banquet program—fun, participation, and inspiration.

First, the fun. It has a rightful and a valuable place in every mother-and-daughter banquet. Girls love fun; mothers need more fun than most of them get in life. Let the plans include songs, cheers, anecdotes and stunts producing the wholesome merriment that will send girls and care-worn mothers home strengthened and invigorated by the experience.

And participation—of just as many girls as possible. One efficient, capable person bearing the entire burden of the evening robs every daughter who attends of the chance to prepare a festivity in honor of mother. Let each one have some part in this labor of love, if it is nothing more than tying the ribbon bows on the menu-cards. Above all things—the burden, even the least part of it, should not rest upon the mothers. This is their day; they are the guests of honor. They should not be asked to bake a cake or pay their own or their daughter's admission. Better make a "project" of this celebration weeks ahead and have every daughter save or earn enough money to bring mother as her guest, enough to provide out of the common fund a dainty bouquet (sweet peas, maybe, with a sprig of maiden-hair fern) for that same guest of honor. Just to see the surprised gratitude in mother's eyes as the nosegay is pinned on will be an eye-opener and a touching new sensation.

The third of the three elements necessary to a banquet which is all that it ought to be, is inspiration. Following the toasts given by daughters and mothers there should be an inspirational address by a most carefully selected speaker. Hearts opened by the fun and good fellowship are ready to receive an uplifting message. Never does a speaker have a more favorable opportunity to get to the heart of girlhood with a sincere and stirring challenge. Then if the final impress can be made by the beautiful candle-lighting ceremony—the crowning feature of the evening—every girl and every mother will go home pledging in her heart, as she has just done with her lips, an unwavering loyalty and a new understanding sympathy each for the other.

Within the space limits laid upon the writer, there is no opportunity to even mention the other features of Mother-and-Daughter Week, detailed suggestions for which can be found in printed programs prepared by the International Council of Religious Education.

If, dear Church worker, this year marks your Church's first attempt along this line, you will probably feel, and rightly so, that you should not undertake the whole week's program. But, observe Mother's Day, and perhaps Daughter's Day the following Sunday with most carefully and prayerfully prepared programs, and try a mother-and-daughter banquet. Afterward you will be *so* glad that you did.

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MY CLASS OF GIRLS

By Lucy M. Eldredge

JUST A TASK. The teacher sighed. It did seem like such a *task*. The class of high school girls did need a teacher. The superintendent had asked her to "take them." It had not looked difficult, and she had accepted. Now she did not wish to shirk, but it was such a bore. Somehow the lessons did not always seem to fit. The girls listened to the first few words, heard a familiar name, and seemed to decide they knew all about it. Then how much more interesting to them were their whispered conversations! The new hat, the last party, the next game,—all were foreign language to the teacher. Really she could not always remember the girls' names. The lesson, which she had studied on Saturday night, seemed to fall flat. What should she do?

HER OPPORTUNITY. The teacher was in Church. The class had been

restless. She did not see any of the girls in the service. She had not asked them to stay, but supposed they were always there. The soft music, the fervent prayers, the thoughtful sermon gave her new strength. When she reached home, she pondered. The pastor had spoken of the great influence of "the teacher." Did she have an influence? Did she need to know more to lead these girls of hers? Were there better lessons for them anywhere? During the days which followed, she found the lesson, she joined the training class, she began to study the needs of her girls. From Sunday to Sunday, she could begin to see more respect in the eyes of the girls, although she did not yet know them very well. Then her sense of opportunity was deepened, even revealed anew, when Mary came to her. She told how she had seen Jesus as her ideal, and wanted to be His follower. The teacher was glad. But again she wondered. Could she ever measure up to her opportunity unless she helped the other girls to know the joy of Mary? And there came into her heart and life a sense of privilege which summoned her to friendship with all her girls.

A GREAT QUEST. The teacher thought about how to become a friend of her girls. She studied them. Her little red notebook secretly held many facts about each one. Her home became their rallying place. They always knew she was there every Tuesday night, looking for them, if they cared to come. One evening, when all were there sitting around the open fire place, she told them the story of "The Quest for Jewels" the story of the four-fold life. They talked together late that night of the jewels of true womanhood; health, knowledge, purity, and loving service. They planned how they could make this story the basis of their class program, and how they could together start on a quest to find the best in life.

"I never dreamed my class could be a seven-days-a-week affair" mused the teacher happily, as she with her girls kept her health chart, and studied for her coronet of knowledge, as she in her "morning watch" prayed, and then went with her girls in deeds of loving service. The privilege seemed to grow and grow and grow. She saw the girls come into the Church, one by one. She saw them leave home for college, and go into office and factory and store. She watched them in new homes of their own. She strengthened the girl who once nearly lost some of her precious jewels of womanhood, and helped the doubting one to trust, and the one who met great sorrow, to see Jesus. New girls joined in the quest. There were problems, but they could be worked out togehter, and they were. Very often the teacher meditated: "A task, an opportunity, a privilege, her class was far more than any of these." Then one day she knew. It was like adventuring into the ages, through girls who would be mothers, teachers, business women. This thought glorified all her endeavor and very often with an upward glance, she whispered "My Class of Girls, I thank you, God, for them."

MOTHER AND DAUGHTER BANQUET

By Esther I. Williams

THE WEEK following Mothers' Day, the second Sunday in May, has come to be known as Mother-and Daughter-Week. This observance is world wide. One feature of this week is a banquet for mothers and daughters. The banquet should not be the only or the most outstanding phase of the week. However, if the banquet is carefully planned, it will mean more than a "get-together" around a table to eat.

FIRST of all a short term committee should be appointed from the girls' classes to take charge of the banquet. This general committee will have several sub-committees responsible for invitations, advertising, decorations, programs and menu. Every class should be represented on one or more committees. The best working scheme is to have every class represented on all committees. A friendly group spirit is thus developed when certain phases of the "set-up" of the banquet are not assigned to individual classes. The general committee should serve as a conservation committee to plan further meetings of mothers and daughters so that the Mother-and-Daughter Banquet is not merely a passing event.

Set the day for the banquet early. The success of the Mother-and-Daughter Banquet depends upon the work done in advance by the committees. Four weeks in advance of the date are not too early to plan for this observance. The banquet should be held in the church building. This activity is part of the Church school's program and in no instance should the young people be obliged to rent or "borrow" a hall for this meeting. Announcement of the banquet should be made through the columns of the Church calendar, attractive invitations, and original hand made posters.

The decorating committee should tastefully decorate the banquet room and tables. The dominant colors could be blue and white, the colors of the young people's division. The theme of the banquet can be printed on a banner and placed at the front of the room. The menu folders may contain songs or yells that are appropriate for the occasion. In all cases, the menu cards and programs should be hand made.

The banquet should be made a "real" event. A double ticket admitting mother and daughter might be used. The banquet could be prepared and served by the young men of the church, or "fathers and sons."

Every girl should be accompanied by her mother or a mother "adopted" for this occasion. If a mother does not have daughters, that mother should "adopt" a daughter for the evening. A sincere effort should be made to have every mother and daughter in the Church present at the banquet. The basis of admission should not be Sunday school or Church membership. Mothers of all ages and daughters above twelve should be in attendance. Each mother sits with her own daughter.

THE PROGRAM at the banquet is the real heart of the whole affair. Elaborate table decorations, delicious food, fine singing, should not take the place of the "core" of this gathering. A very simple program is here suggested This program need not be given in full if not desired.

The Program

Prelude (Violin, orchestra, pianist) while folks assemble at tables.

Doxology

Prayer Thanks returned to God by a daughter.

Meal After an hour of "food and fun and fellowship" proceed with the program. A good song leader can keep things lively.

Talk (Ten Minutes)

THE KIND OF MOTHER I WANT TO BE, by a young girl.

"In all the world there is no more beautiful thing than a maiden who is reaching toward life's highest goal—a noble womanhood—with love to show her the way." "In her mind were found clean thoughts, in her life kind deeds, in her soul a high ideal, in her heart a mother love for little children." ("Stories for Girls in Their Teens")

("The Search for the Most Beautiful Thing in the World.")

IDEAL MOTHERHOOD

"Oh, baby of mine in the land of waiting,
May the God who takes care of you
Help me to be tender and true,
So pure, so healthy, and noble and strong
That He may be sure this is where you belong.
May I be all He wants me to be
That He may be willing to trust you to me."

Talk (Ten Minutes)

THE KIND OF DAUGHTER I MAY EXPECT, by a mother.

"I would be True,
For there are those who Trust me;
I would be Pure,
For there are those who Care;
I would be Strong,
For there is much to Suffer;
I would be Brave,
For there is much to Dare;
I would be Friend to All,
The foe, the friendless;
I would be giving
And forget the Gift;
I would be Humble;
For I know my Weakness;
I would look up
And laugh, and love, and lift."
—*Howard Arnold Walter.*

Talk (Ten Minutes)

THE MOTHER AND DAUGHTER IN THE CHURCH, by pastor's wife.

Consecration Hymn

Tune: Woodworth

Just as I am, Thine own to be,
Friend of the young, who lovest me;
To consecrate myself to Thee,
O Saviour dear, I come, I come.

In the glad morning of the day,
My life to give, my vows to pay;
With no reserve and no delay,
With all my heart, I come, I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might.
Therefore to Thee, I come, I come.

Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee
Lord of my life, I come, I come.

Talk (Ten Minutes)

PALS, by a daughter.

Mother—Your One True Friend

The days melt into years. The years bring many changes. As time hurries on, old friends have scattered. New ones take their places. Only one friend remains true through the years. That friend is my mother. Though far from her, I see her kind loving face as it reflects the glory of God. I feel her holy presence. I hear her sweet words of truth. Her guiding hand is upon my hand.

I may pass through the temple of trouble; sorrow may be my constant companion; disgrace may bow my head in shame, and the world may crucify me on a cross of fire, but the one I call mother will never forsake me. Her ears will never be deaf to my cries of pain, her hands will never be too tired to minister to my wants. She will go with me through the dark days and stand beside me as I pass through the valley of death.

She is the uncrowned queen of the nations. She is the unpaid servant of the world. She is the unseen martyr of love. She is the most faithful of the faithful. She hopes for us after hope is gone. She gives her life that we may live. She is a slave that we may be free. She is happy only when we are happy. Our grief is her grief. Our victories are her victories.

As she passes through this life may her happiness increase; may her sorrows cease to be. May we stop for a moment in our mad rush through this life and pay her a tribute of gratitude. May we lay at her feet a garland of roses. May we place on her head a crown of love and tell her that we love her as in the days when we were children.—*W. P. Blackmon.*

Talk (Ten Minutes)

IDEAL HOME RELATIONSHIPS, see S. D. Gordon *Quiet Talks on Home Ideals.*

The selected speaker for this subject should be, preferably, a mother who can talk on this subject because her home is ideal.

Prayer. Brief Closing Prayer by a daughter.

* * * * *

EACH PRESENTATION should be brief and to the point. These informal talks should be "straight from the shoulder." This occasion should draw mothers and daughters together and make them real "chums."

HOW TO CONDUCT A CITY SCHOOL FOR VACATION CHURCH SCHOOL WORKERS

By Walter M. Howlett

IN PLANNING a training school for daily vacation Bible school workers, the greatest problem is to find sufficient time in which to give the instruction which it is necessary that the prospective principals and teachers should have. The period when the school is actually in session does not average over twenty-five days of three hours each day. Thus, there is always a limit to the time which the workers in the school feel they are willing to give for preparation. In a large center of population, it is usually possible to plan for ten sessions of three and a half hours each day for a preliminary training school. Then immediately preceding the opeing of the school three days of five hours each day. This final training conference will always draw a large number who were not in the preliminary ten sessions. In our school we had two hundred and fifty in the preliminary and one thousand in the final training school.

How Much Can Be Taken For Granted?

IT WOULD be vain to expect to fit those to be principals of daily vacation Bible schools who had never had any training in the basic subjects of teaching in a period which was limited to forty-five hours. It is necessary to find for principals those who have had training in child psychology, principles, methods and aims in religious education and basic courses on the Bible. It will not always be possible to find a full staff of teachers who have had these courses, but in practice, especially as the salaries are increased, such principals can and should be found. More and more each year, it is possible to raise the qualifications of those who are to be teachers.

The Actual Training

LET US see how we get in the most essential things in the time available. The first fifteen minutes is spent in worship. There is very little time for comment or training in worship, except in so far as the worship itself may be a training which it is to every observant participant. This worship should be conducted by departments. That is, those who are to teach in the beginners, primary and junior departments, would meet in separate groups.

* * * * *

THE SECOND period of fifty minutes, all students are required to take a course in the aims, organization and conduct of a daily vacation Bible school. In this course, it has been found advisable to actually go through the program of a session of a daily vacation Bible school. The teachers may imagine themselves students. Have them come in as you would have the children themselves come in. Have them register and go through the different parts of the program itself. This may seem simple and yet it will save many a school from failure. The teachers, after this, will not find themselves suddenly at a loss what to do at any given period in the conduct of the school itself. Sometimes teachers have objected to the necessity of taking this course and a question arose whether any but principals needed this, since the organization was so largely in their hands. It has been found in experience, however, that unless they did get this training, the staff would lack in unity, purpose and sympathetic understanding. In a number of instances in past years, prospective teachers who had received good training in education and who had had experience in the Sunday school, have thought that they did not need this instruction and had been excused. Almost invariably they have ultimately failed in the task.

THE TRAINING school meets in five divisions. The kindergarten group is divided into those experienced

ıd inexperienced in daily vacation ible school work. The others into experienced teachers and principals; ıen an advanced course for principals ıd a seminar or graduate course for ıose who have been in the work for a ımber of years. It is only by giving ıis seminar course that it has been ɔssible to attract and hold those who ıve had a number of years experience ıd thus are prepared to make the largest ɔntribution to the advance which we ɔ earnestly desire to make in the daily ıcation Bible school division of the aching problem of the Church school. here is no other field which offers as rge an opportunity for experiment and ɔssibilities of contribution in theory ıd practice as that of this period in the ımmer when we have almost unlimited me at our disposal and where we are ɔt hampered by history or tradition.

* * * * *

THE THIRD period of fifty minutes is given to instruction in story telling r younger children. Our group has ways been so large that it has been ecessary to give this work largely as lecture course. Where the groups are naller, it will be possible to have more ractice, require the reading of the best ɔoks and have the groups meet together ɔ try out their work on each other and ɔ offer criticisms. It will be possible ere to review the literature offered by ıe various denominations as well as ıdependent publishing concerns, and elp the student-teacher to get acquainted ith the ever growing sources of material ıd aid her in choosing the right kind of ible stories which really will affect the fe of the children.

When the teachers of the primary group re having their instruction in story tell-ıg, methods, and practice, the leaders of ıe juniors are receiving instruction in ther expressional activities, including ramatization, play, worship, handwork ıd other ways of leading the children ɔ undertake projects with definite eligious value. Then the teachers of ıniors change places with the leaders the primary group.

* * * * *

THE LAST half hour is given to music. It is felt again that the entire aff should have an understanding and part in this. Thus all are required to ttend. The group should again be vided into departments and the de-artments further divided between those ho will lead from the platform and ıose whose primary interest is in adership from the piano.

* * *

In Small Towns

IT IS fully recognized that even this program cannot be carried out in nall towns. Usually three days is ıe most ambitious training period which ɔn be conducted under these conditions. ı these instances it has been the custom ɔ have the program substantially as ɔove, having about six hours each day, ıe morning hours devoted to the more rmal teaching and the afternoon hours ven to expressional activities.

MOTHER AND DAUGHTER WEEK

MAY 10 - 17, 1925

Theme: "Life-Builders"

"To each one is given a marble to carve, for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it grace;
And only his hands have the cunning to put it in place."

"Yes, the task that is given to each one, no other can do;
So the errand is waiting; it has waited through ages for you.
And now you appear; and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days."

—Edwin Markham.

PURPOSE

1. To give the mother a better understanding and appreciation of her daughter, and to give the daughter a better understanding and appreciation of her mother, so that, in spite of the differences in thought and experience between the two generations, they may genuinely share life with each other.

2. To help both mothers and daughters to find in the Church and Church school a channel for the expression of their finest selves, thus securing, in the work and support of the Church, their cooperation.

3. To bring to a focal point the community-wide interest in mother and daughter relationships.

A PRACTICAL PROGRAM

Theme for the week: "Life-Builders"

A minimum observance of the week might include the four items below:

1. Mothers' Day—May 10.
2. Organized Class Night—Tuesday night.
3. Mother and Daughter Banquet—Friday night.
4. Daughters' Day—Sunday, May 17.
5. Optional features.

(Continued on Page 37)

EDUCATING GIRLS' CLASSES THROUGH PROJECTS

By Alfred White

THE PROTESTANT Churches of Canada are almost unanimous in their adoption of those skillfully worked out programs for teen-age boys and girls known as the "Canadian Standard Efficiency Training" for boys and the "Canadian Girls in Training" program for girls. In a very large degree these programs have been gladly accepted by the teen-age classes of our Sunday schools as a guide for their through-the-week activities. Hence in many city and country Churches there are to be found, organized Sunday-school classes meeting in the Church school on Sunday for worship and Bible study, also meeting through the week for the carrying out of a program that provides for an all round physical, intellectual, social and religious training. This program in many Churches takes the place of such separate organizations as the Boy Scouts and Girl Guides.

IN MANY Sunday schools the teen-age boys and girls classes are each organized into a department under the direction of a superintendent. In such cases the week-night activities come under the same direction and a certain part of the program is enjoyed by the department as a whole, while other parts are necessarily undertaken by the class unit.

The underlying principle of the programs mentioned above and known familiarly as the C. S. E. T. program and the C. G. I. T. program is the four-square development of the life. The program is definitely worked out under the four specific heads of *physical, intellectual, social* and *religious* training. It is worked out too on a most comprehensive basis and embraces not merely those phases of education that are proposed for the groups in their Church activities, but includes as well, the educational work of the home and the public school. Thus one broad comprehensive program is presented to the teen-age boys or girls and they are led to see the relation of the work of the various institutions that are helping them to develop their lives. It is the professed aim of the Church schools with this connection to lay emphasis on the religious education of the members of these groups, and to supplement the efforts of the other institutions in providing also a well rounded program of physical, intellectual, and social development.

WITH this explanatory introduction we here give an account of the through-the-week activities of a department of teen-age girls, consisting of five classes, who were making the C. G. I. T. program the basis of their work.

The superintendent of this department was anxious to make the week-night activities of the classes *vital*. Too often the working out of any suggested program, be it ever so original, becomes formal and stereotyped. She had to keep in mind the idea of the all round development of the girls and to secure a selected program that would best meet their needs. To get away from the formal routine of talks, papers, and study of a lesson merely for its own sake, she skillfully suggested from time to time certain projects that she conceived might appeal to the girls. These were thoroughly discussed by leaders and the groups, and were adopted when approved by them. She sought in this way to get a response that would result in training that is vital.

Securing Physical Training

PROJECT NUMBER ONE. The church was employing that winter a trained teacher in physical culture and the girls of these C. G. I. T. groups in conference with their teachers decided they would like to share in this opportunity. The money question was, however, a rather serious one. Some were well able to pay, others certainly were not. It was decided that each class as a group should be responsible for the amount necessary to permit the whole group to share in the benefits of this training. The problem at once rose as to how the money might be secured, and it was finally decided to hold a "Guest" Tea. Each group was to invite and entertain its own guests.

The discussion of this whole question of physical training and the acceptance of group responsibility for those unable to pay, were both valuable pieces o incidental training. The superintendent however, desired that the preparation for such a tea as the above should b made of real educational value. Sh accordingly suggested that they spen one evening in getting expert instructio and training in sandwich making, i preparation for the tea. This wa endorsed most readily and a specialis along this line quite willingly accepte an invitation to speak and demonstrat before the girls. This proved a mos interesting meeting and revealed hov little they really knew of the fine ar of sandwich making.

IN preparation for the tea, the questio of decoration inevitably came u and the leader, ever on the watch t make every part of the work of rea value, suggested that they again ge advice and help from one skilled o these things. Fortunately there was a teacher right in their own high scho who was exceedingly skillful and ha admirable taste, so she was invited t give a talk on good taste in decoratio and also to demonstrate how to mak paper flowers and other favors. Un hesitatingly she acceded to the reques and again a most interesting evenin was spent. It was all too short for al she wanted to show, and, all the wanted to see.

The next meeting was spent in decidin upon the decorations and favors tha they would need for the tea. These were of course made in class group and so a variety of reactions resulte from the fact that they worked ou their own plans for decoration separately

The actual putting on of the tea i proper form was the final meeting o this series. Every meeting had bee purposefully educative, interesting, an the whole effort resulted financially i their securing more than enough t pay their share of the time of the teache in physical culture.

Helping a Missionary in China

PROJECT NUMBER TWO. Some one had a bright idea, viz., that i would be a kindly act to remember in a rather special way at Christmas th lady missionary supported by the Church in South China. This arouse great interest, and early in Octobe this matter was definitely taken up, so that the remembrance might be there without fail by Christmas day. This missionary teaches in one of the norma schools there and would, they felt, be sure to value anything that would help her in her work. The idea was conceived that a snap-book album giving typical scenes from Canadian life with pictures of its scenery and industries

would be of value and also very interesting to the Chinese girls studying under the missionary's care.

One evening, and a very interesting and profitable one from the point of view of missionary education, immediately resulted. A talk was given to the whole department on the particular work of their missionary and this was made more vivid by means of selected extracts from letters that had been received. A second meeting was given to discuss Chinese customs, especially as they affected girl life in China, followed by a consideration of what pictures of Canadian life would be most interesting to these Chinese girls. A start was made with mounting such snaps as had been brought and approved, and each group made a few pages that evening. It only required a final meeting to complete this project.

Christmas Tableaux

PROJECT NUMBER THREE. Christmas was nearing and the C. G. I. T. girls had been invited by the committee to contribute something to the program of their annual Christmas entertainment. This matter was taken up by the whole department in conference. Decision was reached that they should offer to put on the "First Christmas Day," in tableaux accompanied by carols. Needless to say the offer was accepted. As a first meeting in preparation for thi , one of the leaders gave the whole department a talk on carols, their origin and other interesting facts about them. They also made a start practicing some carols. The second meeting was a study of two or three of the greatest Nativity pictures and further practice of carols. Preparation in groups for the tableaux—a study of costume, pose, etc., occupied most of the third evening. Then came the final meeting at the entertainment itself when the tableaux were presented in their final form and the appropriate carols sung.

A Night in Japan

PROJECT NUMBER FOUR. The C. G. I. T. groups in a Church are not isolated groups working by themselves. The promotion of the C. G. I. T. program is a nation wide movement under the immediate supervision of the Churches working in cooperation. In our province the promotion and supervision of this work is in the hands of a Provincial Girls' Work Board and they have for the past few years employed a full time field secretary to promote and guide the work. This has proved a very effective method of promotion but the financial burden has proved rather great. The policy of the Board has been to ask the individual class groups in the Churches to become responsible each for its share. Thus it came about that the groups in whose activities we are at present interested, were invited to contribute $10 each for provincial work. For a department of five classes to contribute $50 for provincial extension work is no small undertaking. None of the girls was earning money and few had allowances. It was a serious conference of the whole department that faced the responsibility of doing its share along with the scores of other groups throughout the province, and it was out of this conference came one of the most successful because one of the most educative of the series. It combined effective missionary education, a broader social outlook, good hand work, art work, and developed very considerable initiative in organizing and carrying out plans for a final exhibit. Its final outcome was "A Night in Japan." The steps in development of this project were briefly: 1. A talk on Japan by a missionary from that land. 2. Slides showing scenes in Japan. 3. Each group separately, from books and pictures, found out what they could of the Japanese, their customs, clothing, food, homes, etc. 4. Making posters depicting life in Japan to advertise "A Night in Japan." 5. Making chrysanthemums and wistaria for decoration. 6. Presenting "A Night in Japan." Table of curios. A model Japanese house, with tea being served. Japanese games played. Japanese folk dance demonstrated. Refreshments served in Japanese style. All the girls in Japanese dress.

The financial side of this project was cared for by the selling of tickets by the groups. The receipts at the door were divided equally amongst the groups. Some groups exceeded their quota, one failed to reach it. Enough was realized to finally meet their obligation to the province.

Dramatizing Bible Stories

PROJECT NUMBER FIVE. The Women's Missionary Society of the Church, always interested to see that the girls are getting proper missionary instruction, invited the C. G. I. T. Department to take charge of the program at one of their meetings. As it developed, however, the program did not follow along very stereotyped lines. A bare mention of the meetings in preparation will indicate fairly clear the line taken. *Meeting One:* Talk to the whole department on dramatization of Bible stories. Each group then, working separately, chose a story and began work on dramatization. This meant consideration of the outstanding dramatic incidents in the story, arranging which of these to include, how fully they should be worked out, and finally in writing the parts out in full. *Meeting Two:* Groups continued work on dramatization. Studied pictures for costumes, etc. *Meeting Three:* Each group dramatized its story before the whole department, and the two voted to be the best were finally used as part of the W. M. S. program. *Meeting Four:* Practice of a Japanese pageant and other items for the W. M. S. program. This pageant consisted of simple scenery in the life of a Japanese home and grew out of the study of Japanese life taken up earlier in the season. *Meeting five:* Presenting the program at the W. M. S. meeting.

WITHOUT elaboration I will just outline the two other projects that made up the balance of the seasons program.

Supplying a Hospital

PROJECT NUMBER SIX. Preparation of a parcel of supplies for a hospital in China. *Meeting* one: Talk on this hospital—the need of hospitals there. Pictures of the hospital shown. *Meeting two:* Group work making supplies. *Meeting three:* Group continue sewing etc. and pack box for China.

Mothers and Daughters Banquet

PROJECT NUMBER SEVEN. Mother and Daughter banquet. This is an annual event having for its purpose the promoting of a more intimate understanding of the responsibility of motherhood in its relation to teen-age girls In past years the banquet had been prepared by one of the women's organizations of the Church. This year it was requested that the teen-age girls department, the groups taking up the C. G. I. T. program, be permitted to prepare the banquet. This was readily agreed to. Five meetings were taken in connection with this project, and culminated in the banquet itself. The *first meeting:* Talk on the correct procedure at a banquet,—proposing and responding to toasts, etc. *Meeting Two:* Demonstration of salad-making. *Meeting Three:* Discussion of menus, food combinations, values, marketing. *Meeting Four:* Making (by groups) of favors and programs for the banquet. *Meeting Five:* Banquet, prepared entirely by girls, with mothers as guests.

IF THERE is any merit attached to the season's program as indicated above it is in the naturalness with which the projects evolved. There was no straining to work up a project for its own sake. The interest was keen throughout and while it is never easy to estimate the most fundamental educational values it seems to me obvious that assuming the projects to have been worth while ones in the object they had in view, the educational value that would accrue under the conditions in which they were carried out must have been substantial, indeed much above the average. The breadth of the program, the many phases of life interest that were studied, added to the value of the program.

When you realize that it is a part of the program of every regular meeting to open with a fifteen minute devotional period, followed by a brief business meeting, and that it ends with physical exercises and group games, you will see that the season's program as outlined above was a well balanced one and of very considerable value to both girls and leaders.

For June, Special Summer Plans, Variety of General Articles

July-August, Double Number—Several Articles on Leadership Training, Book Lists for Summer Reading.

On Lake Geneva—America's Blue Galilee

"The summer camp is the distinctive contribution of America to education."
—Ex-President Eliot.

Morning Classes in Many Subjects

These camps have the active support of your denominational Sunday School Board along with those of 35 other communions.

Campercraft Develops Capacity 1925

International Older Boys and Girls Camp Conferences Conducted by International Council of Religious Education, 1516 Mallers Bldg., Chicago.

Red Hot Contests in Colorado Mountains

Growing a Lead

"The need of the

First—The Problem

In every walk of life the call of today is for *l*

Religious education in a peculiar sense can go fo only as *real leaders* guide its destiny.

Leaders must be found and trained—*somehow.*

This is the challenging Problem of the Church.

Then—The Answer

In recent years a new enterprise has grown up Church—the summer training of young people, in and conferences, for Christian leadership.

Among these, for eleven seasons, the **Internat Older Boys' and Girls' Camp Conferences** hav an influential and commanding position. The 1925 Conferences offer their services to you in the grow a leadership for your Church and community in re education.

INTERNATIONAL OLDER BOYS' AND GIRLS' CAMP CONFERENCES

GENEVA GLEN, COLORADO
Boys', June 30-July 13; Girls', July 28-August 10

ON LAKE GENEVA, WISCONSIN
Girls', August 11-24; Boys', August 25-September 7,

LAKE WINNIPESAUKEE, NEW HAMPSHIRE
Boys', June 30-July 13; Girls', July 14-27.

This is a strategic and statesmanlike answer.

Also—The Program

The camp program provides for *developing indi ability* on the one hand, and then for *directing that trained and devoted, into channels of service in re education.*

Recreation, directed to character building ends; f ship, inter-state and inter-denominational; class pe four each day, on worth while courses; personal an self government, etc., enter in.

Camp theme: "Building the Kingdom."

The Program helps to solve the Problem.

Then—The Personnel

Director of the International Camp Conferences—Hayward, Young People's Superintendent of the national Council.

Director of Winnipesaukee Boys' Camp—Kemper McCo Newark, N. J. Dean—Professor Eugene C. Foster, of Sprin Mass.

Director of Winnipesaukee Girls' Camp—Miss Elvira J. Si Wellesley College. Dean—Miss Edith M. Quick, Young P Superintendent of N. Y. State.

Director of Lake Geneva Boys' Camp—W. R. Hall, of P terian Church Board, Philadelphia. Dean—O. G. Hei Young People's Superintendent of Iowa.

Director of Lake Geneva Girls' Camp—Miss Sophie The Principal of Koscioszko Public School, Chicago. Dean Catherine Miller, Young People's Superintendent, Re Church, Philadelphia.

Director of Geneva Glen Boys' Camp—J. G. Arnold, of C Council of Religious Education. Dean—Hugh D. Watson, E Man, Denver.

Director of Geneva Glen Girls' Camp—Miss Cynthia Maus, Young People's Superintendent of Disciples' Church St. Louis. Dean—Miss Cora D. Beattie, of Colorado C Staff.

Leadership Grows

for Tomorrow
rained leaders"

Faculty contains over forty other persons—college
ors, directors of religious education, physical di-
business men, pastors, state secretaries, denomina-
ecretaries, laymen, choice women, college students.
p leaders of fine spirit and ability will also serve.
gious and competent persons make a camp program.

Now—The Product

even seasons upwards of five thousand campers en-
Three hundred and eighty-four have graduated
ne full course (now four years). Hundreds now
s full-time Christian workers. Thousands serve
rt time capacity in Church and community work.

astor, sensing the contribution that campers make
home Church and community, seeks such training
boys this year and writes:

e is a large number of boys in our state who ought to spend
their summer at Winnipesaukee. I hope we may have a
ving of worth-while material."

unday School Superintendent, recognizing the value
o experience for his workers, is planning to send one
oss four states to get her in an International Camp
ence this year. He knows that it pays.

ather sends the registrations of his two children
r return to International Camps in 1925, and adds:

p life has meant so much in their lives that I want them
the course." He knows what character building means.

ounty Young People's Superintendent, having found
eneva boys and girls are the leaders in the young
s work in the county, is planning, as many others
have her county well represented this year. She says:

ve made an objective for this year of at least two from
trict of outstanding youth."

irector of Religious Education in a local Church, know-
e value of such training, plans enthusiastically to
least four to the International Camp Conferences
ar and writes:

my! How they want to go! If our Church people catch
n, they can go. Already the girls are working hard. I am anx-
ave them receive all the help and inspiration Geneva can give."

y Camper, registering for his third year at the In-
onal Camp, writes:

buddy and I will probably make the journey on foot, or on
ning gears of a Ford. I'm talking Geneva at every oppor-
I am going if I have to borrow money to do it."

Finally—What to Do

ld you like to grow this sort of leadership in your
and community? Here are some hints as to what

Many Sunday schools are paying the expense of campers.
ould do the same.
County organizations are enrolling their young people.
yours does.
ndividuals frequently pay the expenses of an outstanding boy
You would enjoy cashing the dividends from such an investment.
ome people pick out some young people who should attend, and
reby their life long gratitude for a new vision of live and service.
Write to your State Council, your Denominational Board,
ct to the General Director of the Camps—P. R. HAY-
, International Council of Religious Education, 1516
Bldg., 5 South Wabash Ave., Chicago. Asking for infor-
creates no obligation; it merely *reveals opportunity.*
of an idea is in the action that follows.

the Soul of Youth

The Inn on Lake Winnipesaukee

"Summer camps for the culture of life and the training of leaders form one of the most challenging enterprises in modern Christianity."

The Lure of Water Sports

Your state and county and city Councils of Religious Education are cooperating in promoting these camps.

Worship in an Outdoor Temple

Amid Colorado Mountains.

By the Wisconsin Lake.

Among hills and waters of beautiful New Hampshire.

The Product—a Group of Graduates

THE FOUR-FOLD LIFE PROGRAM FOR GIRLS

Is It Worthwhile?

By Anna Branch Binford

John 10:10—I am come that they might have life and that they might have it more abundantly.

Luke 2:52—And Jesus increased in wisdom and stature, and in favor with God and man.

Luke 19:27—Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

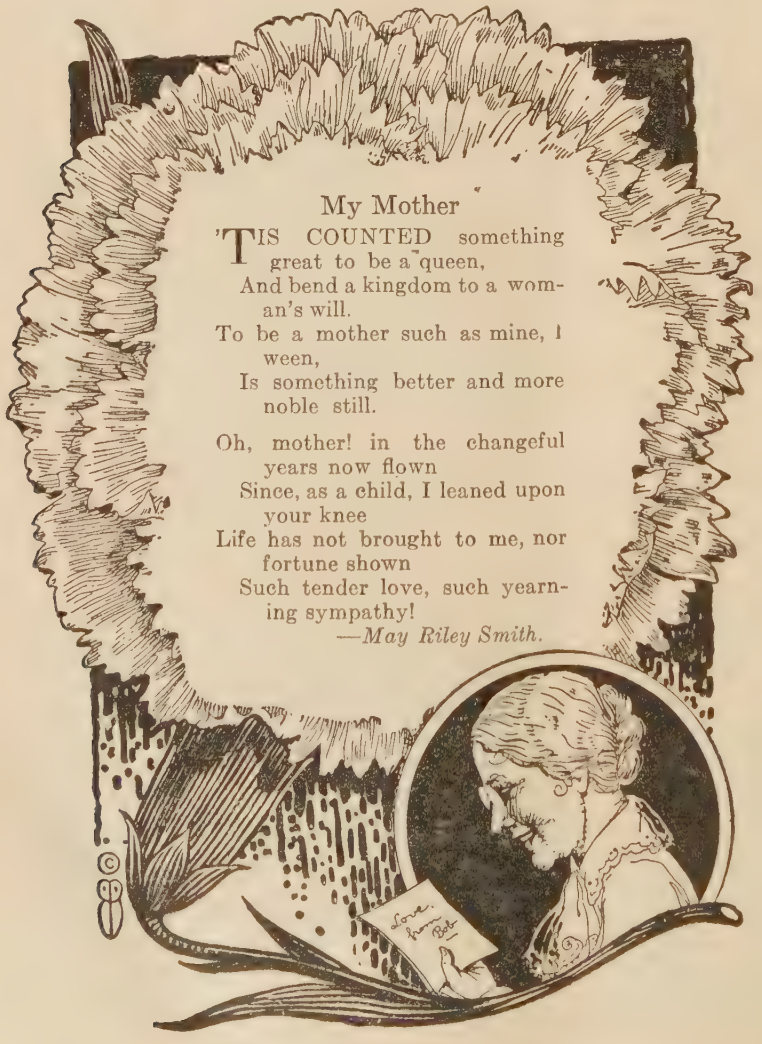
EVERY RACE AND AGE has its own ideal of womanhood. The Hebrew conception of the perfect woman was given to us by Solomon, and the Romans had quite as clearly defined an ideal. The Medieval and the Victorian eras each produced its own ideal, and hence its own type of womanhood. Today those who have thought most deeply have come to believe that the only woman who is finding her true self as God intends she should, is the one who seeks to keep her body in health, whose mind is growing in its love of truth, whose will is trained to right choices, whose heart is set to love God and her neighbor. This ideal of the four-fold life at its best physically, intellectually, religiously, and socially, has emerged as an ideal worthy of our thoughtful consideration, an ideal which many of us believe to be the finest and highest of all.

TO EACH GIRL, God has given the priceless gifts of body, mind, and spirit. Surely then He intends that she shall keep her body strong and pure; that she shall use her mind to understand the truth and see the beauty of His world; that she shall reach out and hold communion with Himself; and having placed her in a world of other people, He must long that she should come to know and love these other people, have the joy of feeling herself a part of the life of the races and of taking her part in the work of life.

THE IDEAL of the four-fold life is embodied supremely in Jesus Christ "Who increased in wisdom and in stature and in favor with God and man." The life of the Child of Nazareth was normal. His was a boyhood fully rounded out He increased in wisdom for He studied and He toiled with His hands in the workshop at Nazareth. He grew in stature for He needed strength for His future task. He grew in his understanding of God because He made His Father's work the whole mission of His life; and He found His way into the hearts of men because He thought always of their needs. So that in Him we find the ideal for all growing life.

"Somewhere in the secret of every soul
Is hidden the gleam of a perfect life."

ALL ACTIVITIES should be planned to meet the development of the group. If the class be allowed to voice its real feelings the right activities will not be far to seek. In making brief suggestive lists it is not always possible to be completely logical, for in many instances it will be almost impossible to tell exactly under which heading the activity rightly belongs. For instance: baseball and other team games are undoubtedly physical activities, and yet all players of these games will agree that they are also mental and social activities. A close observer must also conclude that the unselfish team work, the honesty in face of great temptation, the loyalty, which these team games develop, entitle them to some rank as religious activities.


My Mother
'TIS COUNTED something great to be a queen,
And bend a kingdom to a woman's will.
To be a mother such as mine, I ween,
Is something better and more noble still.
Oh, mother! in the changeful years now flown
Since, as a child, I leaned upon your knee
Life has not brought to me, nor fortune shown
Such tender love, such yearning sympathy!
—May Riley Smith.

For further and fuller help in carrying out your program see the following:

Canadian Girls in Training Program—Religious Educational Council, Toronto, Canada.

Four-fold Life Program for Girls—Committee of Publication, Presbyterian Church in the United States, Richmond, Va.

Leaflets on Organized Class in Young People's Division—as published by all leading denominations. Write your own Board.

MY CLASS OF INTERMEDIATE GIRLS

By Alice E. May

HIGH WALLS, brick or stone, monotonous or artistic, have hidden the beauties of estates for years until now, the day of the air pilot. This age gives us a new point of view!

My class of thirteen-and-fourteen-year-old girls! Here they are—walled around by beautiful faces, bashfulness, physical activity or indifferent manner—perhaps the hardest group in the entire Church school to know. They have just walked over to the Church from the beautiful and well equipped high school. There's a basket ball game at seven-thirty, so much Caesar for tomorrow, and the immediate two hours and a half are for my guidance.

No ordinary seats-in-a-row meeting for this crowd. How am I to know just what they do want? Thus I sound the plea which rings through every conference where leaders of girls discuss their problems—"What can I do to hold my girls?" The suggestion is made and the usual reply is "But you do not know MY girls!" It is the truth!

* * * * *

AS A TEACHER today in a new era of Sunday school life, science offers to me a new point of view, the opportunity to see over the walls. I study philosophy pedagogy, psychology and apply my findings to my work with this group. A miller knows the hidden quality of a carload of grain by a testing rod—the teacher's testing rod is association in class hour, committee service and through many activities, studying the girl mentally, physically, socially, and religiously, measuring intelligently by Jesus' standard of an abundant life.

To know my girls I must know their environment; their homes, high school teachers, high school principal, the girls' secretary of the Young Woman's Christian Association, go to the basketball games and know the rest of the bunch, not Baptists, Presbyterians or Lutherans, know the trend of the social life of the whole community. The program the Church offers this group must be worthwhile. The Church and its program for youth ought not to suffer because of comparison with high school equipment, teaching and social advantages, nor should it conflict seriously in activities and time.

* * * * *

THE GIRLS of the class make a frank survey of leisure time and resulting opinions are merged into a standard for the year's work. A program of activity which will put Christ's principles in every day life and stand the test day by day. Each meeting of the class, Sunday and week day, is planned on this standard. We have at our disposal a whole library of facts and suggestions in our Bibles, graded lesson material and Bible dictionaries for the Bible study group and for the week day activities, in the splendid manuals of various auxiliary organizations and movements such as the Girl Scouts, Camp Fire Girls, Woodcraft League of America, Girl Reserves, in modern texts on camping for girls and in a few books on young people's work written by Sunday school workers.

Many times a ready program looks attractive but the girls are real folk meeting the challenge of youth in their own day and community. Our programs must grow out of a close-up acquaintance with environment, knowledge of girls, the skill of forgetting the years between girls and leader, a love for the girls, and all directed toward our great Ideal, Jesus Christ.

THE VARIETY CLASS OF GIRLS

By Ione Alverson

SELECTING a name for my class of girls was about the hardest thing we ever tried. Nearly every girl had a good name that she wanted us to decide on and good reasons for using it. Each seemed determined to get hers accepted, and not one would give hers up for one which any other girl had suggested.

Finally, after much "wrangling," one of the girls who had been at a young people's conference and heard a great deal about variety suggested that we call it the "Variety Class," not only because of the various opinions, but so they might have as their aim, to use variety in every way possible.

This name seemed to please all of them and it was finally accepted. They selected the motto, "use your head," because it takes so much thinking to have variety.

The class carries out the four-fold life idea in its program, meeting once a week in addition to the Sunday meeting. The fact that a different girl leads these meetings each week affords some variety, but in addition to this there is always an element of surprise. Each girl really uses her head in working out her program.

We always look forward to the Sunday meetings of the class. Our class president has something different every Sunday for the devotional period. Sometimes she leads and sometimes she has one of the girls lead. She uses all the elements in worship—song, prayer, scripture, stories, talks, etc., but most of the time uses only one or two, as we have only ten minutes for our worship period, and a few minutes are given to business and discussion of through-the-week activities.

* * * * *

THE FOLLOWING will give some idea of the variety of uses of the scriptures: (1) Have a girl recite from memory the passage; (2) Leader and class read verses from Bibles, alternately; (3) Entire class read in unison; (4) Have two girls read alternately.

The same variety is given in prayer as the following will suggest: (1) Sentence prayers by the girls; (2) Silent prayer;(3) Prayer by a member or occasionally the teacher; (4) Singing of a prayer song; (5) Reading of some great prayer.

In one of the devotional periods recently songs only were used, singing one verse of one and then a verse of another without any instrument, prefacing each verse with an appropriate statement, e. g. recently we have used these two hymns—*Jesus Calls Us O'er the Tumult* was a call from Jesus for more love and *Just As I Am, Thine Own to Be.*

* * * * *

THE TEACHER also does her best to give variety in teaching the lesson. When we were studying the lessons on "The Standard of Success," we used discussion for the first part of the lesson and at the close had a ten minute debate on "Resolved, that Christian character is essential to success in life." While studying Ruth, the teacher told it in the form of a story, then after a few minutes of discussion and assignment of parts, we dramatized the story. Occasionally, carefully prepared questions or topics are given out on slips of paper to the girls at the close of a lesson period to be thought about during the week and reported on the next Sunday. The teacher calls for these reports as they are needed to help develop the lesson discussion. Sometimes pictures and objects are introduced. In planning to use various methods, the teacher nearly always selects a method that will give the girls some part in the lesson.

Although we have only a few minutes for our closing service in the class, our president, who is in charge of this, plans a change from Sunday to Sunday. The Mizpah benediction, prayer by the teacher or a member, silent prayer, or the singing of a verse of some appropriate hymn, are some of the things used in closing.

CAMP FIRE GIRLS*

THE PROGRAM of the Camp Fire Girls is the result of an effort on the part of the founders of the organization to find romance, beauty, and adventure in every-day life, to make the homely task contribute to the joy of every-day living.

Camp Fire Girls learn to share, to work together. Mothers and daughters are helped to a better understanding of each other through the sharing, not only of the task, but of the interest, by working together. Through Camp Fire, sisters and brothers, girls and boys, find wholesome, interesting things to do together, and girls learn the spirit of team-work and fellowship.

Camp Fire is wide in its appeal. To some it offers an opportunity for personal and community service, to others the outdoor life. Some are attracted mostly by the ritual and ceremonies and symbolism, others by the opportunity for social life. Yet, whatever the phase which most appeals, all girls find through Camp Fire the romance and adventure of the life in the home.

THE LAW OF THE CAMP FIRE

Seek beauty
Give service
Pursue knowledge
Be trustworthy
Hold on to health
Glorify work
Be Happy

By living the Law of the Camp Fire and following the slogan, "Give Service," the girls grow in spirit and mind. The ideals of Camp Fire, rich in promise and wide in scope, are kept alive by active service in concrete and definite ways. Camp Fire Girls consider their health a sacred thing. By wholesome habits of living they develop in bodily strength and vigor.

Camp Fire is a band of girls who appreciate the highest values in life and wish to live so that their daily lives may be the application and expression of their ideals.

The need of an organization founded on sound ideals, which could supply romance and at the same time be an outlet for the fraternal instinct and for the love of dramatic form and ritual that every young girl feels, had long been felt by educators, social workers, and mothers, but through the vision and inspiration of those who founded the Camp Fire Girls, this need of universal girlhood was met. The organization of Camp Fire is unique, and therein lies the bigness of the idea which conceived it; for it is founded on things which are universal, which are fundamental to girlhood and womanhood, and which are not temporary but eternal. This does not mean that Camp Fire Girls cannot be girls of the hour. The excellent record of the ways in which they have served every community where they are organized dissipates any such notion.

*Editor: The person consenting to prepare an article on Camp Fire girls fell ill. We are using as a substitute this quotation from *The Book of the Camp Fire Girls*.

* * *

THE GIRL RESERVE MOVEMENT

By Van Sant Jenkins

THROUGH the Girl Reserve Movement, the Young Women's Christian Association extends its fellowship to girls from twelve to eighteen; girls of the city, town and open country, school girls and young employed, sharing with them a Christian fellowship which stretches around the world. The consciousness of the value of other people which reveals itself in a neighborliness, appreciation, trust, of purposes and a spirit of cooperation has as its field for development the Girl Reserve Club in the Church or day school.

The girl who wishes to become a member pledges herself *to face life squarely and to find and give the best.* She takes as a guide her code:

As a Girl Reserve I will be
Gracious in Manner
Impartial in Judgment
Ready for Service
Loyal to friends

Reaching toward the best
Eager in Purpose
Seeing the Beautiful
Eager for Knowledge
Reverent to God
Victorious over Self
Ever Dependable
Sincere at all times

I will do my best to honor God, my country, and my community, to help other girls, and to be in all ways a loyal, true member of the Girl Reserves. In these their code, slogan and purpose all Girl Reserves share and find in them a foundation which helps them make the right choices, to form personal standards for facing and solving the social problems which life presents to youth. Girls must be equipped with an understanding of certain facts about their physical selves, about recreation as a creative force, with a respect for the personality of others and a consciousness of God in life.

THE GIRL RESERVE MOVEMENT has empahsized two phrases—"*girl initiative*" and "*adult guidance*"—because it believes that the *object of all its work is to build character,* not conduct. The adviser is the friend who, because of her richer experience, is able to help girls create the circumstances in which they may have rich experience and be stimulated to fruitful effort. She finds her satisfaction in aiding the girls of her club to do for themselves by providing the opportunity for balanced self-expression, for the group as a whole and for each girl.

ACTIVITIES and plans of organization are modified to meet the needs of the age group. The younger girl groups called triangles, do not usually exceed twenty in membership, while the clubs of

ne later teen-age often number three undred or more. The only restriction n this membership is the willingness to rive for the realization of the purpose, or the Girl Reserve is she who desires a eserve of power that she may give.

Another modification providing for an ducational progression is found in the se of honors and awards, particularly ne Girl Reserve ring. In this case the ounger girl receives it when she has eported on 330 points in the fields of Iealth, Knowledge, Service and Spirit; ne older girls must have made definite progress toward meeting a set of requirements drawn up by the girls themselves, covering improvement in health, evidenced by physical examination and health habits, improvement in scholarship, development of a hobby, and an attitude which finds its expression in general friendliness and good sportsmanship as well as in enlarging vision and appreciation of the opportunities and needs of the world in which she lives.

THE GIRL INITIATIVE in finding constructive channels of expression is shown by their formulation of the above ring standards—requirements were denied as a designation because they believed that girls wished a progressive standard against which to measure either achievement. The silver ring with its blue triangle is to them a symbol, inspiring them to face squarely the daily tasks which come in home, in school, in work, in play, to be a friend to all and to give the best of self in service to God, showing the Christ way of life in work, recreation, worship and fellowship.

GIRL SCOUTS—A WORLD-WIDE CIRCLE

By Olive C. Richards

FRIENDS AROUND THE WORLD, the Girl Scouts like to feel themelves, for there are Girl Scouts (Girl Guides they are called in many of the ther countries) in nearly all the civilized ountries of the world. Their program f activities, their Promise, Motto, and aws, and the spirit of Scouting itself re the same everywhere, so that when Girl Scouts from different countries neet for the first time, in spite of differnces in language and customs, they are riends at once.

Last summer they met, eleven hunred strong, representing twenty-six f the sixty-eight countries of the world, t a World Camp, held on the beautiful British Girl Guide estate in the New Forest, England, and presided over by he Chief Scout and the Chief Guide, Sir Robert and Lady Baden-Powell. Here for a week they camped outdoors n regular Girl Scout fashion, doing all heir own cooking, practicing the sports ot only of one country but of many, olding nightly camp fires, and altogether making international friendships nder the most auspicious of circumtances. One of the Girl Scouts from he United States who was there, since wrote: "What impressed us perhaps he most was the fact that so many girls rom so many different countries, speakng so many different languages and having so many different ideas, should be gathered together and enjoy and understand the same things. I like to attribute it to the far-reaching and widespreading ideas of Scouting, both healthful and helpful."

* * * * *

One of the chief contributions to this spirit of world friendship the Girl Scouts of the United States make through an annual issue of the official Girl Scout monthly magazine, "The American Girl." The international issue is the March issue every year. This year it showed fifty pages of pictures, letters, stories, and articles concerning Girl Scouts of all lands, a veritable festival of happy fellowship.

A world Girl Scout flag is now under discussion. An international committee has been formed to receive original designs for such a flag from the Girl Scouts and Guides of each nation, and the final choice will be made at the next world camp, in 1926. This flag will be flown at all international gatherings of Girl Scouts and Guides and will be used whenever desired by every body of girls belonging to the International Scout Movement, side by side with their own national flags.

An international badge is also under consideration by the Girl Scouts of the United States. Badges are used by the Girl Scouts to indicate the progress they make in the Scouting subjects in which they undertake to become proficient. The Girl Scout who would earn and wear an international badge would be proving her friendship for the girls of the world. Such a badge would involve a Girl Scout's knowing the flags of the various countries where there are Girl Scouts and Guides, as well as the customs, costumes, the games and songs and kinds of schools which obtain among these girls of other lands. It would involve a personal correspondence with Scouts and Guides of other countries. Such correspondence on the part of individual Girl Scouts is already current, sponsored by "The American Girl."

Girl Scouts like to feel themselves interested in far more than their own little circle of intimate friends. The very principles and practices of Scouting imply this.

WHAT CAMP MEANS TO GIRLS

By Beatrice L. McIntire

DURING THE vacation season of the summer months there is a universal all to the great out-of-doors. Young people feel this urge keenly, and many of hem answer it. During the summer months, freedom seems to be the keyote of life. Girls having been freed from he wearing activities of school life, and n some cases from home responsibilities. Summer is the time of leisure for many irls.

Someone has said that character is predominately made during leisure hours. Many secular and religious organizations have recognized this fact and as a result we have summer camps springing up all over the country. Camps, as they are organized today, supply those elements which are needed to build character and to provide the greatly needed reaction from the wearing activities of the winter routine.

Camp life gives girls the opportunity to live freely in the great out-of-doors. The ruggedness of the life cannot help but develop strong, healthy bodies—bodies that will be fit to carry on the work of the world. But, if the camp ministered only to the physical needs of the development of the girls, it would be falling short of a real service agency.

* * *

SIMPLICITY is foremost at camp. All of the artificialities of the hurried city life are cast aside and are supplanted by a quieter and a deeper mode of living. During the winter months life seems filled with necessary duties to perform, and little time is left for quiet meditation. It then becomes the privilege of the camp

to give the girls the opportunity to live in close association with nature, the trees, the stars, the lake, the mountains, which is so conducive to deep and wholesome thinking. Those things in life which are truly valuable are found in camp, natural and unadorned.

Hand in hand with the deepening of the thought-life goes the deepening of the religious life. When a girl lives from day to day with the beauties of nature round about her, there grows up within her a deeper consciousness of God as she glories in the wonders of the works of His hand. God is thought of not only as the Creator of the universe, but as the Sustainer of all of life. It is not difficult to worship God in the out-of-doors. In such environment the soul of a girl naturally reaches out toward God.

* * *

WITH THIS growth in personality and character every girl becomes more valuable to her home, Church, school, and community. Camp has colored her view of life to such an extent that she sees all that is finest and best in whatever phase of life she is placed. The days that are spent in camp and all the happy memories that are associated with them have more than a transient influence upon her character. They are enduring and real, and permeate all of the purposes and activities of her every-day life.

Very often it is through the wholesome companionship of other girls and leaders that girls come to realize themselves, and within them there is developed the overpowering desire to live up to the best that they know. In camp there are no false standards of possessions; all are working and playing together for a common purpose; all are eating together, living together night and day in a spirit of comradeship. It is in camp that we learn to appreciate life at its best. Growth in appreciation indicates growth in the art of living.

To those of us who have been privileged to spend many happy, unforgettable summers in camp there comes the challenge to share the joys and experiences with other girls that they, too, may come to know the One who came that they might have life, and have it more abundantly.

THE GIRLS' LIFE-BRIGADE

By Carey Bonner***

CAPTURE girlhood today and win motherhood tomorrow. If the next generation of women are to be Christian mothers, then, within a century, the nation will be fully Christian; for no nation can rise above the level of its women. Believing this, the Girls' Life Brigade claims the earnest attention of Christian and Sunday school leaders.

It is a Sunday school organization. Twenty-two years ago the idea sprang to birth in the Sunday School Union. Every Brigade must be in connection with a Sunday school, Its officers must be Sunday school and Church workers. The center of authority and control is the Church, of which the Sunday school is a part.

Its Aims: 1. To awaken in our girls a sense of their responsibility in life.

2. To help them to make the best use of their powers of body and mind.

3. To train them to be self-reliant, useful women.

4. To influence them to dedicate all their powers to the service of God.

5. To keep them in touch with the Church and Sunday school during those years when they often become lost to both.

It is intensely practical. The plans are based on the interests of girls. It helps them to express love in service rendered in Christ's name.

The girls are led to see that helping in the home—by scrubbing a floor, or minding a baby—may be sacramental service.

It has a noble motto, "To save life." Is this ideal realized? Our Roll of Honor tells of a girl who saved a child from drowning; of another who, at great risk, rescued a blind man from being killed by a motor car; of a third who saved her sister from death by fire; of still a fourth who rescued a child from a quicksand off Eastbourne.

It trains an all-round character. It cares for the body. By physical exercise, drill and organized games, it helps to sound physical life.

It affords training in music, art, handwork, nature study, natural history, cookery, home duties, infant welfare.

THE GIRLS' GUILDRY

By Mrs. MacGilchrist*

ONE OF THE most important problems nowadays is how best to keep hold of girls when they leave the Sunday school. It was with this end in view that the Girls' Guildry was formed twenty-five years ago by Dr. William Somerville, who is still guiding No. 1 Company. It was the plan to have for girls an organization similar to the Boys' Brigade. The organization was formed primarily with the intention of keeping in touch with girls of fourteen and fifteen, who consider themselves too old for the Sunday school, and, therefore, are apt to get out of touch with the Church. Its scope is a much wider one now, as, in addition to the girls of fourteen and upwards, who belong to our senior companies, we have similar companies for girls of ten who, when old enough, are drafted into the senior companies.

The Girls' Guildry's strong point is its Church connection. Every company must be connected with a Church, mission, or other Christian organization (such, for example, as the Y. W. C. A.) and every member of the company must attend Sunday school or a Bible class.

Every year Girls' Guildry girls are received into the Christian Church. Last year there were 477 of them. Every company is in charge of a lady who is styled a Guardian, and she has assistant Guardians under her. The minister of the Church with which the company is connected, acts as chaplain to the company, and he appoints the Guardian.

Before a Guardian is appointed, she has to sign the following promise:

"I promise to be loyal to the Girls' Guildry in all its aims, and to conform to all its regulations, to arrange for the regular attendance of the Girls either

***Of London, England. Report given at Glasgow convention.

* Of Aberdeen, Scotland. Report given at Glasgow Convention.

t Sunday school or Bible class, to have ome form of Christian worship at the eekly parade, and to endeavor with od's help to cause the girls of my com- any to become followers of the Lord esus Christ, and to encourage older embers to become communicants."

The aims of the Guildry are twofold:

(1). To help girls to become followers f the Lord Jesus Christ.

(2). To promote in girls discipline, elf-respect, helpfulness and reverence. n other words, they are to develop character and especially a genuine Christian character.

Apart from the religious basis, the Girls' Guildry has many aims for both physical and mental development.

By means of a simple form of military drill, smartness, tidiness and discipline are taught. Physical drill and Swedish drill are also taught, as well as many other useful and domestic subjects. Summer camps, rambles, swimming and picnics are further developments of the work, which all tend toward health, both moral and physical, of the girls.

The uniform was planned to show how usefulness may be combined with neatness and attractiveness. Each color has a meaning. White, cleanliness of mind, innocency of heart. Blue means constancy, loyalty to one's own best self, loyalty to one's comrades, and to one's Guardians, and above all, loyalty to our heavenly Master. Scarlet is the color of love, and all who wear our sash must strive to have their lives crossed brightly with love to others, and to Jesus Christ.

THE GIRL GUIDES

By Mrs. Harrison Crawford**

I FEEL that it is quite superfluous my being here today representing Girl Guides, because, as you all know, the originator and founder of our Association s Sir Robert Baden-Powell himself, nd he could have spoken much better nd more effectively about the Girl Guides than I ever could. All he has old you about Boy Scouts does in some neasure apply to Girl Guides, as our raining is based on the same splendid aws and promises but is specialIly dapted to suit the needs of girls.

There are, however, one or two points vhich appeal to me as a woman. Our reat object, of course, is character- uilding to produce the finest citizens ossible, ready and prepared to take p whatever duties may come to them, vhether it be the oldest and *most* import- nt of all women's duties,—that of the ome-maker and the mother, or any of the new and formidable responsibilities which are every day being thrust upon women, and which make some such training so necessary for the rising generation of girls.

With this object in view the Guide training starts by showing the girls how to develop themselves mentally and physically to the highest possible degree, and the fact that the training is voluntarily undertaken, the discipline and self-control required, is self-imposed, is one of its chief attractions, and I think one of its chief assets.

A child may join at the age of six and begin her training as a Brownie when her motto is "Lend a Hand." From then onwards through her Guide career she is gradually developing, head, hand, body and soul to be used in the service of others.

The first she develops through her Company training where she learns the meaning of loyalty, comradeship, *esprit de corps*, and unselfishness. She is gradually given more and more responsibility teaching her self-reliance, self-respect, and resourcefulness, and how to get the best out of other people. Her hands are trained to be quick and deft through the many and varied handicrafts taught, such as badge work, and in this way she can find out during childhood what sort of occupatoin or profession is going to be most congenial to her in the future.

Through the health laws, hygiene, out-door games, tracking, and especially through the summer camps, the girls find out for themselves the immense benefit of keeping fit and growing up with strong, healthy bodies.

You have heard what the Scouts (Boys) have done and are doing. The Guides as their younger sisters can show an equally good record. In the year 1917 the number of Guides stood at 50,000. Six years later we had reached 585,354.

**Of Dunlop, England. Report given at the Glasow convention.

THE NEED OF A CORRELATION OF AGENCIES IN CHURCH SCHOOL WORK WITH GIRLS

THE CONVERSATION of a group of girls revealed the fact that there was a great deal of dishonest "team-work" in connection with the themes and examination papers they were handing in to their teacher. One girl asked several others if any of them had a book review for her to hand in that day. One replied that she had an extra one but had loaned it to someone else who had not returned it. It appeared also that they were in the habit of glancing at one another's papers during a test.

The girls belong to the same Sunday school class, are members of the same scout group, and the same class in high school. What ought each agency to contribute toward building up in them a higher sense of honor?

By Benjamin S. Winchester

WHENEVER TWO or more agencies plan independently an educational program for the same individual or group, there arises at once a problem. It is generally conceded that education is not merely the impartation of knowledge, the study of a subject or textbook, which may be administered quite without regard to what the pupil may be doing or wishing at the time. True education is the influencing, the guiding, the making or the remaking of experience, and therefore an educational program that fails to make and keep connection with the ongoing life of the pupil fails, to this extent, of any real effectiveness. Education must not only *touch* experience, become absorbed into it, run along with it; education *is* experience.

An educational program, therefore, is in the last analysis a program of experience, of living, and as such involves the question of space and time. A program for a Sunday school class is designed to be carried out in a certain place and at a definite hour on Sunday. A program of missionary education—a mission study book, a pageant, a dramatization, whatever it may be—may also be planned for the same girls' class, but if so it must be carried out either before or after the program of the Sunday school "lesson," unless indeed it be substituted for the latter. Moreover, if the missionary program is set for the opening or closing period of the Sunday school session, it is pertinent to inquire as to the exact nature of this experience induced by the missionary program and as to its relation to the experience of "lesson study." For both experiences flow through the consciousness of the class of girls and either reinforce each other, or tend to neutralize each other,

or perhaps to produce the impression that missions and the biblical teaching have nothing whatever to do with each other!

* * * * *

PERHAPS these same girls are members also of other organizations, Girl Scouts, Camp-fire Girls, Girl Reserves. They meet at different times as a Sunday school class on Sunday and as a Scout-group, let us say, on Wednesday or Saturday afternoon. There may be different places of meeting, also. But this apparent lack of relation between Scouts and Sunday school class, as to time and place, does not justify our thinking of the two as in fact unrelated. The Scout program is a program of experience—often very interesting experience. The Sunday school program is also a program of experience. Both these experiences, parts of the conscious life of the same girls, inevitably become a unity of some sort. The question is, what kind of unity? Do the girls conclude that the Scout experience is interesting while the Sunday school experience is, possibly, less so? Do they infer that, falling on Sunday, the Sunday school class is religious while the Scouts are non-religious? Do they make up their minds that religion is less interesting than scouting? Do they feel that the obligations imposed by the Scout organization are more serious and urgent than those imposed by the Church? Does it ever occur to them that the Scout Law, for example, is a concrete way of expressing one's loyalty to Jesus Christ? And suppose the teacher of the Sunday school class were to propose a hike or a party for the very same time that had been set for a similar outing by the Scouts, how should this conflict be resolved?

We are concerned here not merely with possible conflicting dates, but with the question as to the *total* effect of the several programs. What is the final outcome of it all? Do they tend to build up water-tight compartments in personality, to divide up religion, or narrow it down to certain conventionalized practices; or do they flow naturally into each other, each one enriching the influence of the others and expanding the meaning of religion?

* * * * *

WE HAVE been considering the relation of educational programs to each other when viewed horizontally, as it were. That is, when intended for use more or less *contemporaneously*. We may also consider what might be called their *vertical* relationships. That is, when intended for use *successively*. How can one agency best lay a foundation for another agency to build upon?

It is often assumed that this foundation work must be done by an agency of the same kind, and must be succeeded, in turn, by the work of another similar agency. A familiar illustration is found in the history of young people's societies. Here was an agency originally intended for work with young people of about eighteen or twenty years of age. Intermediate societies were later organized which served as "feeders" to the senior societies, and these, in turn, were made dependent upon junior societies. Thus there grew up a series of agencies of more or less similar character, but designed for different age groups. It is a question whether this is the best way to relate present experiences to those which have gone before and to those which are to follow.

* * * * *

THE NEED for correlation, in any given instance, is in itself a confession of inadequacy in program making. As we have said, it arises from the fact that several agencies are planning independently for the same people. It may be assumed that every agency of religious education owes its origin to the fact that something needed to be done. But once a method has proven itself successful it is taken up by others and sooner or later "institutionalized." That is, those methods of procedure which, in the first instance, were means to some definite end in character or experience now tend to become ends in themselves and the energies of the organization are used up in "promoting" them—persuading people generally to adopt them. These "adopted" children then grow and multiply until the family becomes very large and they begin to interfere with each other. "In this process of development there is danger that the real *end*, namely some definite experience, be lost sight of. The whole business of religious education suffers embarrassment today from the over-multiplication of un-coordinated agencies and uncorrelated programs. If they were all used by *all* the people for whom, they are intended youth would be smothered and leaders of youth would go crazy!

"Nature," it is said, "abhors a vacuum." It is also true that she protects her children from the over-zealous efforts of educational enthusiasts. Still, it is a pity that so much good talent and so many fine programs should go to waste for lack of proper correlation.

* * * * *

THE CHURCH SCHOOL is a term which suggests that the need for correlation is becoming recognized. It is not a synonym for Sunday school, as has often been pointed out. It is rather a word to denote the whole *system* of religious education maintained by the Church, in which all contributing agencies are coordinated and all their programs correlated into a vital unity. It is not fair, however, to place upon the local Church the full burden of such correlation. The programs are made by agencies of national scope, whose headquarters are often widely separated from each other. Is it too much to hope that these national program-making agencies, denominational, interdenominational and undenominational, may be brought together to envisage their common task, and plan in common their programs, to which each agency shall make its appropriate contribution?

PRIMARY PROGRAMS FOR JUNE

By Marjorie M. Lewis

AS MANY schools recognize the second Sunday in June as Children's Day, these programs were planned with that idea in mind. Each month, in our department, we have a home mission and a foreign mission program—except in a month where there are too many special days to be observed. If your school is to be closed all summer, at your last session be sure that the children realize how much they can do to help the school even though we cannot meet together. In the fall we will all have so much to tell each other about.

The worship programs for this month aim to make the children see the joy of sharing with others. Sharing all that we have with children here at home and with the children across the seas. Our worship service is to strengthen the little impulses of reverence that come to a primary child. It must be a service made up of material the child knows—so that he can truly worship. Then add to this sone new feature to interest him and your program will generally be successful.

First Sunday

Pre-session work or stories
Quiet Music

Supt. God said, "My house shall be called a house of prayer."

Song. "This is God's House." No 1 in *A First Book of Hymns and Worship, by Thomas.*

"This is God's House, and He is here today.
He hears each song of praise and listens when we pray."

Greeting Period. When new pupils are greeted and birthdays recognized.

Instruction Period. Start teaching new hymn "Fair are the Meadows," No. 41 *A First Book of Hymns and Worship, by Thomas.*

Story "The Crown." In *Story Telling Time, by Danielson.*

Prayer

Dear Father, we love the flowers that thou hast given us in our gardens.

May we always remember to share them with others who have no gardens of their own. Amen.

Song For lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth,
And the time of the singing of birds has come.
—*Melodies by Leyda.*

Offering Every good gift and every perfect gift is from above, coming down from the Father. *Melodies by Leyda.*

Response Since our heavenly Father gives us everything, lovingly and gladly, now our gift we bring. No. 90 in *A First Book of Hymns and Worship by Thomas.*

Song "We Thank Thee for the Flowers." No. 19 *Songs for Little People by Danielson; A First Book of Hymns and Worship by Thomas.*

"We thank thee, O our Father,
For all Thy loving care;
We thank Thee that Thou madest
The world so bright and fair.
We thank Thee for the sunshine,
And for the pleasant showers;
And, O our God, we thank Thee,
We thank Thee for the flowers.

Out in the sunny meadows
And in the woodlands cool,
Upon the breezy hillside,
And by each reedy pool,
And in the quiet pasture,
And by the broad highway;
All pure, and fresh, and stainless,
They spring up ev'ry day.

And in the dusty city,
Where busy crowds pass by,
And where the tall dark houses
Stand up and hide the sky,
And where through lanes and alleys
No pleasant breezes blow,
E'en there, O God our Father,
Thou makest flowers grow.

And whether in the city,
Or in the fields they dwell;
Always the same sweet message
The fair, sweet flowers tell.
For they are all so wonderful,
They show Thy power abroad;
And they are all so beautiful,
They tell Thy love, O God."

Lesson Period.

Second Sunday

FOR THIS service the department will probably unite with the whole church school, and contribute its part to the program. All material used should be taken from the working material of the department. No "stunts" should be prepared.

Song. "For lo the winter is past."

Song.

"I'm very glad the Spring has come,
The sun shines out so bright;
The little birds upon the trees
Are singing with delight.
I love to see the pretty flow'rs
That rain and sunshine bring;
When all things seem just like myself
So glad to see the spring.

God must be very good indeed,
Who made each lovely thing;
For flow'rs and birds and sunshine say
'Tis God who sends the spring."
No. 38 in *A First Book of Hymns and Worship, by Thomas.*

Song. "Tell Me the Stories of Jesus." No 22 in *A First Book of Hymns and Worship, by Thomas.*

After second verse have a first grade child tell in his or her own words the story of Jesus and the children.

After the third verse have a second grade child tell the story of Jesus' entry into Jerusalem.

After fourth verse have a third grade child tell the story of Jesus' stilling the waves.

Omit fifth verse.

Promotion certificates and Bibles given to all children graduating into the Junior Department.

Third Sunday

THEME: HOME MISSIONS

THE WORSHIP service today is built up around the babies in Raphael's "Sistine Madonna."

Pre-session
Quiet Music
Greeting Period
Instruction Period

Continue work on hymn No. 41—*A First Book of Hymns and Worship by Thomas.* Next Sunday you will be able to use this in your worship service.

Supt. Suffer the little children to come unto me and forbid them not.

Song.

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then.
I wish that His hands had been placed on my head,
That His arm had been thrown around me;
And that I might have seen His kind look when He said,
"Let the little ones come unto me."
No. 27, *A First Book of Hymns and Worship, by Thomas.*

Story: "The Twins of Italy"—by Jeanette Perkins in *Second Primary Book of Religion, by Colson.*

Song: Last verse of "The World Children," No. 103, *A First Book of Hymns and Worship by Thomas.*

"So all the dear babies, wherever they grow,
So cunning, so precious, so wee,
Are God's darling children, and Jesus loves them
Just as He loves you and me."

Offering Plan to have your offering used for work among Italian children, possibly "Fresh Air Outings." Speak of this here. (Mention others also.)

Supt. As God has given us so many wonderful gifts, we are glad to bring a gift to Him.

Response. Every good gift and every perfect gift is from above, coming down from the Father.

Prayer. Dear heavenly Father, we are thinking now, about the little Italian children that have come to live in our country. May we always remember to be kind to them, as we would want other children to be kind to us if we had to go to live in a far-away land. We are so glad that You love all children everywhere. Amen.

Fourth Sunday

THEME: FOREIGN MISSIONS

Pre-session
Quiet Music

Supt. I was glad when they said unto me, Let us go into the house of the Lord.

Song. "This is God's House."

Greeting Period

Instruction Period. Begin to learn parts of Psalm 148.

Praise ye the Lord.
Praise ye Him, sun and moon.
Praise Him, all ye stars of Light,
Mountains and all hills,
Fruitful trees and all cedars,
Beasts and all cattle,
Creeping things and flying birds,
Kings of earth and all people.
Let them praise the name of the Lord.
His glory is above the earth and the heavens,
Praise ye the Lord.

Song: First verse of No. 6 in *Songs for Little People, by Danielson.*

Praise Him, praise Him, all ye little children.
He is love, He is love.
Praise Him, praise Him, all ye little children.
He is love, He is love.

Song: "The World Children." No. 103 in *A First Book of Hymns and Worship, by Thomas.*

After the song, have the pupils tell the color of the children sung about in each verse of this song.

Story "The Artist Who Forgot Four Colors," by Margaret Applegarth in *Missionary Stories for Little Folks.*

Song.

I want to send a whisper song across the waters blue,
And say to all the children there,
"Jesus loves you, Jesus loves you."
If they should not quite understand,
they'll wonder if it's true;
So I will keep on whispering still,
"Jesus loves you, Jesus loves you."
No. 104 in *A First Book of Hymns and Worship by Thomas.*

Supt. How can we show these children that we love them, and how can we help tell them about Jesus?

Children We can send them teachers and money for schools.

Offering
Offering Response

Father, bless the gifts we bring Thee;
Give them something sweet to do;
May they help some one to love Thee,

Father, may we love Thee, too. Amen.

Prayer: Dear Heavenly Father, bless the little children who live in far-away lands. May the teachers that we are helping to send them make them happy. We know that they are all Your little children, and that we are their brothers and sisters though we have never seen them. Amen.

Supt.

If you were a wee blind Chinese lad,
And sat alone in the street,
And chilling rain came drizzling down
And spattered your aching feet,
And somebody came along your way,
Who cared for a wee blind lad,
And led you to shelter and food and love,
Oh, wouldn't your heart be glad?

Lesson Period

JUNIOR WORSHIP SERVICES FOR JUNE*

By Nan F. Weeks

THEME FOR JUNE: KINDNESS

First Sunday—Kindness to Animals

Creating the Atmosphere

1. Copies of "Our Dumb Animals" and "National Humane Review," put in a place of easy access in the junior room, furnish interesting reading matter and fascinating pictures for the benefit of the early-comers, and help to promote the thought of the importance of kindness to animals.

2. If each class is asked in advance to prepare, during the week, a "Be Kind to Animals" poster, these posters may be exhibited on Sunday, and placed about the room to silently preach the gospel of kindness.

An effective poster in one Junior Department was made by placing in the center of a large sheet of blue construction paper, an oblong white card bearing the words "Be ye kind" and the reference (Eph. 4:32). Around the motto were pasted pictures of birds and animals and insects. Care was taken to use pictures of the creatures with which juniors would be most likely to come in contact dogs, cats, rabbits, horses, cows, birds, butterflies, catterpillars, and tiny creatures. By putting the motto on a separate card, attached to the poster by means of paper fasteners, the same motto card may be used for a series of posters bearing on the several topics for the month.

3. Special interest in the theme for the day may be aroused by asking the juniors, the preceding Sunday, to write an essay on "Kindness to Animals," promising them that the best one or ones will be read to the entire department.

Prelude (Instrumental). "June" by Tschaikowski.

Call to Worship Psalm 100 (Repeated in unison).

Praise Hymn "Holy, Holy, Holy."

Prayer. Lord's Prayer (in unison).

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.

Recognition of World Brotherhood (Missionary Feature).

Announcements

Hymn "This Is My Father's World."

Offering Service

Supt Let each man do according as he hatn purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Corinthians 9:7).

Collecting of offering

Prayer

Response (sung softly)

"All things come of thee, O Lord,
And of thine own have we given thee."

Story (Dealing with kindness to animals)**

Recitation (By a first year class)

He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all.—*Coleridge.*

Reading of Juniors' Essays on "Kindness to Animals."

Hymn "Somebody Did a Golden Deed."

Devotional Service

Scripture (Response)

Supt. Be ye merciful, even as your Father is merciful. (Luke 6:36).

Dept. Blessed are the merciful: for they shall obtain mercy. (Matt. 5:7)

Supt. With the merciful thou wilt show thyself merciful. (Ps. 18:25)

Dept. A righteous man regardeth the life of his beast. (Prov. 12:10)

Supt. The merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh. (Prov. 11:17)

All. Be ye kind. (Eph. 4:32)

Prayer (All standing)

Response (Tune: Old Hundredth)

O God who madest beast and bird,
Help each of us to heed thy word
Which tells us to be kind each day,
To all thy creatures. This we pray. Amen.

—*Margaret Holden.*

Call to Study

Supt. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. (Psalm 119:34)

Lesson Study

Closing Hymn (Tune Aurelia 7.6.7.6.D or Angel's Story)

Be kind to God's dumb creatures,
They are his gift of love,
He watches o'er their welfare
From shining skies above.
Not one escapes his notice,
Not one cries out in vain;
The great heart of our Father
Feels for each creature's pain.

Be tender to God's creatures;
Each kindly act we do
Ennobles our own natures,
And makes us brave and true.
We are the Father's helpers,
No creature is too small
For us to shield, for his sake
Who heeds the sparrow's call.

—*Our Dumb Animals.*

Prayer

Postlude (Instrumental)

Second Sunday: Kindness to One Another

Note. The poster for this week may have, around the motto "Be ye kind," pictures of families, of school and play groups, and of those who serve—the cook, the postman, the grocery boy, the Chinese laundryman, and the like.

Prelude (Instrumental) "To a Wild Rose," MacDowell.

Call to Worship

Supt. O magnify Jehovah with me.
And let us exalt his name together.
(Psalm 34:3)

Praise Hymn "For the Beauty of the Earth."

Prayer

Response (Sung softly)

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising three,
O Lord Most high! Amen.
(Refrain of "Day is Dying in the West.")

Offering Service

Response

Supt. What was God's best gift to us?

Dept. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16)

Supt. In what spirit should we give to God, who has given so much to us?

Dept. Freely ye received, freely give. (Matt.10:8.)

Supt. How can we give to God since he owns everything?

Dept. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matt. 25:40).

Collecting of Offering

Prayer Hymn (S. M.)

We give thee but thine own,
Whate'er the gift may be.
All that we have is thine alone,
A trust, O Lord from thee.
May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first fruits give. Amen.

—*W. W. How.*

**World Stories Retold, Sey, pp 112, 184, 191, 193, 230. Ethics for Children, Cabbot, pp 30-38. Character Lessons, White, pp 77*

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ellowship Service
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements.
Recognition of World Brotherhood.
Salute to Christian flag
I pledge allegiance to my flag, the Christian flag, and to the Saviour for whose kingdom it stands,—one brotherhood, uniting all mankind in service and in love. I salute thee.
Hymn. "We've a Story to Tell to the Nations".

tory (Stressing the thought of kindness.)*

evotional Service
Hymn. "Saviour, Teach Me Day by Day."
Poem "Let Not Thy Hands be Slack."

Let not thy hands be slack,
Live not in vain,
Out on life's lonely track
Men toil in pain.
Play thou a brother's part,
Strength, love and hope impart,
Bid thou the fainting heart
Look up again.
Let not thy hands be slack,
The days fly fast,
Lost moments come not back
From the dark past.
Then, be not slack of hand,
Help thou the weak to stand,
To God and fellow-man,
Give all thou hast.
—*S. E. Burrow.*

all to Study
Supt. Thy word is a lamp unto my feet, And light unto my path. (Psalm 119:105).
Dept. "Lamp of Our Feet Whereby We Trace" (Sung softly)
amp of our feet whereby we trace
ur path, when wont to stray,
tream from the fount of heavenly grace,
rook by the traveler's way

Vord of the everlasting God,
Vill of his glorious Son
Vithout thee, how could earth be trod,
r heaven itself be won?
—*Bernard D. Barton.*

esson Study
losing Hymn. "Saviour, Again to Thy Dear Name We Raise."
rayer
ostlude (Instrumntal)

Third Sunday: Kindness to the Afflicted

ote. The poster for this week may show pictures of the aged, the weak, patients in hospitals, cripples, and destitute people. Pictures showing Armenian refugees might also be used, all of the pictures being arranged around the motto "Be ye Kind," or "Ye Ought to Help the Weak."

relude (Instrumental.) "Melodie" by Massenet.

esponse (Psalm 95:1-3).
Supt. O come, let us sing unto Jehovah;
Let us make a joyful noise to the Rock of our Salvation.
Dept. Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.
All. For Jehovah is a great God,
And a great King above all Gods.

Praise Hymn. Doxology
Prayer
Story (Depicting Kindness to the Afflicted)*
Hymn (Tune Bullinger 8.5.8.3).

When thy heart with joy o'er flowing,
Sings a thankful prayer,
In thy joy, O, let thy brother
With thee share.
If thy soul with power uplifted
Yearn for glorious deed,
Give thy strength to serve thy brother
In his need.
Share with him thy bread and blessing
Sorrow's burden share,
When thy heart enfolds a brother
God is there
—*T. C. Williams.*

Fellowship Service
Recognition of Afflicted. (Plan for some departmental service or gift to the sick or shut-ins).
Prayer for the afflicted.
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements.
Hymn "Love Thyself Last."

Offering
Supt. Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20:35)
Collecting of Offering
Prayer
Response (Sung softly).

"All things come of thee, O Lord,
And of thine own have we given thee."

Devotional Service
Scripture. (What God's word says about Kindness to the Afflicted.)
Acts 20:35, Ye ought to help the weak.
Rom. 15:1. Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.
1 Peter 3:8. Be ye all likeminded, compassionate, loving as brethren, tenderhearted.
1 John 3:17. Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?
Prov. 19:17. He that hath pity upon the poor lendeth unto Jehovah, And his good deed will he pay him again.
Mark 14:7. Ye have the poor always with you, and whensoever ye will ye can do them good.
Luke 6:31. As ye would that men should do to you, do ye also to them likewise.
Prayer
Hymn "Savior Teach Me Day by Day."

*A king who was kind to a cripple. 2 Sam. 4:4; 9:1-13.

Call to Study
Supt. Give me understanding, that I may learn thy commandments. (Psalm 119:73b)
Lesson Study
Closing Hymn. "True Hearted, Whole-Hearted."
Prayer
Postlude (Instrumental)

Fourth Sunday: Kindness to God's World Family

Note. An effective poster may be made by cutting a large disc from blue paper, and drawing curved lines to indicate latitude and longitude. In the center of this "globe" may be placed the motto card "Be Ye Kind," and around it the pictures of people of many nationalities.
Prelude (Instrumental) "At Rest," Ralph Kinder.
Response
Supt. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. (Luke 10:27).
Dept. Thou shalt love thy neighbor as thyself. (Mark 12:31)
Hymn. "Love Divine"
Prayer, Lord's Prayer. (in unison)
Offering Service (See Program for Second Sunday in June)
Fellowship Service
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
Anouncements.
Recognition of World Family
Salute to Christian flag. (See Program for Second Sunday)
*Story.**
Hymn. "We've a Story to Tell."
Devotional Service
Scripture. A Man Who Was Kind to a Foreigner.—Luke 10:30-37.
Prayer
Hymn. "From Greenland's Icy Mountains."
Call to Study
Supt. Thy word have I laid up in my heart,
That I might not sin against thee. (Psalm 119:11.)
Lesson Study
Hymn "Christ for the World We Sing"
Prayer
Postlude (Instrumental)

*"How the Artist Forgot Four Colors."—Primary Mission Stories—Applegarth. "Wanted; New Eyes"—Junior Mission Stories—Applegarth.

Ethics for Children—Cabot—p 150 "Where Love Is, there God Is,"—Tolstoi. School Managment and Moral Training—White. World Stories Retold—Sly.

ANNOUNCEMENT
INTERNATIONAL standards for leadership training, as adopted by the International Council last February, are now available in the form of revised Educational Bulletin No. 3. This bulletin may be secured from State Council offices or from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois, at 10 cents per single copy, or $7.50 per hundred copies.

WORLD SUNDAY SCHOOL ASSOCIATION NEWS

By Samuel D. Price

Great Prominence Given to Sunday School Work in Hungary

MR. J. VICTOR, Secretary of the Hungary Sunday School Union, states that the Sunday school is no more an unknown agency in the up-building of the Church, as it was some time ago, and it is no more regarded as negligible. Many now understand what a force it is to awaken the whole Church, beginning with the children and those who are willing to teach, but spreading its influence gradually over all who belong to the Church. At large ministerial conferences the work of religious education is the most conspicuous item on the entire program. Such subjects are placed at the time in the day when the largest audiences can be secured.

At the training college for day school teachers at Kecskemet the girl students are acquainted with Sunday school work and are taught from the first to see in it the best part of their future life work. Those belonging to the upper classes take actual part in Sunday school teaching, under the guidance of the college teachers and frequently go many miles to distant farms where there is neither Church nor school, and there gather both children and parents that they may teach the messages of Jesus Christ to them.

Syria's Evaluation of the Sunday School

AT THE general conference for Syrian and foreign evangelical workers, which was held recently at Suk-el-Gharb, Lebanon, the following findings were voted concerning Sunday school work: "Sunday School work in Syria and Palestine is of the utmost importance (1) because its main emphasis is upon Bible study and the winning of individuals to Jesus Christ; (2) because it is the recruiting agency of the Church. The Church that maintains a strong Sunday school need have no fear for its future; (3) because the Sunday school emphasizes the essential things which unite all Christian workers, and minimizes the things that divide.

The Conference delegates were urged to give themselves whole-heartedly to the work of organizing and developing Sunday schools. It was suggested that a conference be held for Syria and Palestine each summer for the further qualifying of leaders, whose lives harmonize with the Christian message, and the hope was expressed that it be a joint conference for Sunday school and Christian Endeavor workers. It was also planned to hold a Sunday school conference in each of the twelve districts in Syria during the coming year. A ten point standard for Sunday schools was recommended. The strongest possible emphasis was placed upon personal consecration and soul winning.

Helpful Conventions in Japan

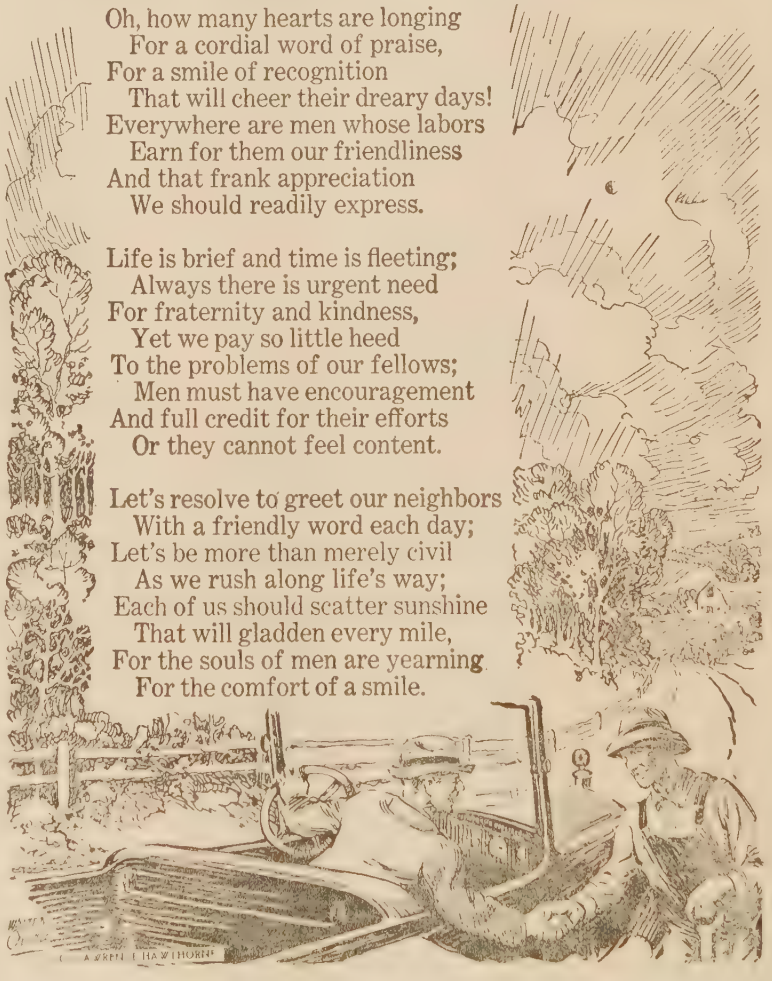
REV. SHOICHI IMAMURA, Secretary of the National Sunday school Association in Japan, gave the following interesting item concerning Sunday school progress in Japan. "I have just finished two most successful conventions—one in Hokkaio and the other in Sendai. The attendance in both places was large and the people were very enthusiastic."

The Sunday School Office in Beyrout

THE BULLETIN of the Joint Sunday School Committee in Syria reads quite like the information sent from a Sunday school office in the home land. Word is sent to all the schools and leaders concerning help that is being made available for them. Reference is made to the workers' library of more than three hundred volumes and seventeen weekly and monthly periodicals. Any of these books can be taken out for study, under specified conditions. Eight new books have been added and these are listed. Attention is called to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION and the report of the World's Convention which was held at Glasgow. It is made easy to place orders for any book or periodical.

The Smile of a Friend

BY O. LAWRENCE HAWTHORNE



Oh, how many hearts are longing
For a cordial word of praise,
For a smile of recognition
That will cheer their dreary days!
Everywhere are men whose labors
Earn for them our friendliness
And that frank appreciation
We should readily express.

Life is brief and time is fleeting;
Always there is urgent need
For fraternity and kindness,
Yet we pay so little heed
To the problems of our fellows;
Men must have encouragement
And full credit for their efforts
Or they cannot feel content.

Let's resolve to greet our neighbors
With a friendly word each day;
Let's be more than merely civil
As we rush along life's way;
Each of us should scatter sunshine
That will gladden every mile,
For the souls of men are yearning
For the comfort of a smile.

World Sunday School Association
Headquarters 1 Madison Ave.
New York

Dr. W. G. Landes, Gen'l. Secy.
Dr. W. C. Pearce, Associate Secy.
Dr. A. D. Price, Assistant Secy.

BOOKS FOR MOTHERS AND DAUGHTERS

By Almena Lewis

"I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. Why have we none for books?"—*Charles Lamb.*

"Do you know, if you read this, that you cannot read that—that what you lose today you cannot gain tomorrow?"—*Ruskin.*

Books for Girls 9 - 12 Years Old

The Children's Bible—Sherman & Kent.
Child's Garden of Verse—Stevenson.
Alice in Wonderland—Carroll.
The Little Lame Prince—Craik.
The Water Babies—Kingsley.
Legends of King Arthur—Greene.
Santa Claus on a Lark—Gladden.
American Leaders and Heroes—Gordy.
Raising the Pearl—Kaler.
The Princess and the Goblin—Macdonald.
American Heroes and Heroism—Maitland.
Our English Cousin—Mansfield.
Four American Inventors—Perry.
Our Little Alaskan Cousin—Roulet.
The King of the Golden River—Ruskin.
Every Day Life in the Colonies—Stone.
Heidi—Spyri.
Black Beauty—Sewell.
Beautiful Joe—Saunders.
Christmas Carol—Wiggin.
Sparrow the Tramp—Wesselhoeft.
Swiss Family Robinson—Wyss.
Little Women—Alcott.
Little Men—Alcott.
Eight Cousins—Alcott.
Joe's Boys—Alcott.
A Little Princess—Burnett.
Last of the Mohicans—Cooper.
Robinson Crusoe—Defoe.
Billy Top Sail—Duncan.
Wonder Book—Hawthorne
Tom Brown's School Days—Hughes.
Rip Van Winkle—Irving.
Jungle Book—Kipling.
Wild Animals I Have Known—Seton.
Treasure Island—Stevenson.
Dr. Doolittle—Lofting.
Merry Lips—Beulah Marie Dix.
The Palace in the Garden—Mrs. Molesworth.
The Cuckoo Clock—Mrs. Molesworth.
The Bluebird for Children—Madame Maeterlinck.
Gulliver's Travels—Swift.
Story of a Donkey—Sagur.
Stories of Industries Series—Penn Pub. Co.
Toby Tyler—Otis.
The Wonderful Adventures of Nils—Lagerlof.
Why the Chimes Rang—Alden.
The Boy Who Found the King—Alden.
When the King Came (Bible Stories)—Hodges.
Hans Brinker and The Silver Skates—Dodge.
A Dog of Flanders—Ouida.
Every Child Should Know Series—Mabie.
Once Upon a Time Tales—Mary Stewart.
Peter and Wendye—Barrie.
Jackanapes—Ewing.
Hansel and Gretel—Grimm.
Tom Sawyer—Mark Twain.

Books for Girls 13 - 17 Years Old

The Children's Bible—Sherman & Kent.
The Boy Jesus and His Companions—Jones.
Tell Me a True Story (Bible Stories)—Stewart.
How to Know the Starry Heavens—Irving.
Diversions of a Naturalist—Lankester.
Rebecca of Sunnybrook Farm—Wiggin.
Anne of Green Gables—Montgomery.
Judy of Lork Hill—Hume.
Mother Carey's Chickens—Wiggin.
New Chronicles of Rebecca—Wiggin.
Just David—Porter.
Freckles—Porter.
Sowing Seeds in Danny—McLung.
David Copperfield—Dickens.
Our Mutual Friend—Dickens.
Oliver Twist—Dickens.
Nicholas Nickleby—Dickens

(Continued from page 21)

Mothers' Day

This has long been set apart as a day dedicated to "Mother." Churches everywhere have paused to pay tribute to those who have contributed so much to the lives of their sons and daughters. Children and young people have been challenged by the spirit that has made their mothers so unselfish and unsparing in their devotion. Attention has been called to the appreciation due them. Worship programs for use in the Church or Church school may be secured at a low price. See List of Supplies on page 38.

Organized Class Night

A daughter owes her mother an acquaintance with her class associates, and a mother owes her daughter a sympathetic knowledge of her daughter's classmates and their mothers. An approach to this coveted fellowship is made possible through the diligent use of the opportunities of Organized Class Night. This meeting, by its very nature, will cultivate a type of intimate appreciation that cannot be developed in any other meeting of the week. A well planned and well executed Organized Class Night Program often has a most lasting influence. Frankness in the discussion of the common problems and ideals of mothers and daughters is more easily attained in this group than in the larger public meetings.

The suggested plan is that the mothers be invited to attend the regular week-day session of the class. (Send clever little personal invitations, such as a cross-word puzzle, or a radio invitation.) This session should be typical of the sessions usually held by the group. Care should be taken not to overload the program which special numbers so as to crowd out the opportunity for discussion and comradeship. If the class usually sews at these meetings prepare to have the mothers and their daughters engage in friendly competition, with the work of each group being examined by the other. If book review or program of an intellectual nature be the order of the day, show the mothers the type of activity characteristic of the class. Various kinds of competitive games may also be played in which the daughters on one side will compete with the mothers on the other.

Mothers and daughters should both be better "Life-Builders" as a result of this meeting.

Banquet Night

Banquet Program

1. Social Fellowship between mothers and daughters.
2. Grace.
3. Dinner (Interspersed with songs, cheers, etc).
4. After-dinner Program.
   (1) A suggestion for the program—
   If the poem by Edwin Markham is used at the head of the local printed program, the following toasts are suggested:—
   1. "To Each One is Given a Marble to Carve," by a daughter.
   2. "Only His Soul Has the Magic to Give it Grace," by a Mother.
   3. "Yes, the Task That Is Given to Each One No Other Can Do," by a Daughter.
   4. "The Errand Is Waiting," by a Mother, or speaker of the evening.
   (Toasts should be interspersed with local musical talent.)

   (2) Another suggestion—
   Four daughters may be chosen to give five minute talks on the following topics,—
   "Our Dads"; "Our Brothers."
   "Our Sisters"; "Our Mothers."

   These may be followed by an address by an adult on "Building Life Together."

   (3) Still another suggestion:
   Perhaps the plan is to resort entirely to a dramatization of some kind as the evening's program. The following are suggested,—

"The Two Masters," by Bertha Frazer. Abingdon Press, 740 Rush St., Chicago. 15 cents. About 40 minutes for presentation. Eight characters. The relationship of two daughters to their mothers.

"Every Girl," Mary S. Edgar. The Woman's Press, 600 Lexington Avenue, New York City. Thirty minutes. A girl's quest for happiness. First part easily usable; the second part readily adaptable.

"Life Episodes." A series of episodes between mother and daughter from infancy on through life. From 45 minutes to one hour. Simple in presentation. Order from International or State Council of Religious Education. Price, 10 cents.

5. Benediction.

Suggestions for the Banquet

Friday is usually the freest night in the week for a banquet and so May 15 is the date suggested.

Start early with publicity in posters, Church papers and bulletins. Sell tickets in advance and close the sale of tickets early enough to give ample time to those who are making the favors and preparing the meal. Canvass every home so that no girl is omitted. It is not wise, however, to admit girls under twelve years of age. Make a ruling that no mother may be admitted without a daughter, and no daughter without a mother even though one may have to be adopted for the occasion. Canvass every home connected with the church and church school. See that no daughter is omitted.

Special matters that must be provided for in advance are: a good song leader; a pianist, preferably one who can catch up any tune without song sheet; an ample

supply of the Mother and Daughter song sheets; an alert and sensible toast mistress, preferably one of the girls. Good humor, wit, repartee, satire, and seriousness in the right place mark a good toast mistress.

Originality in adapting some of the suggestions made above to the local needs is the secret of a successful banquet. Make this one event of the year when the mothers stay out of the kitchen and the daughters assume the entire responsibility for setting up the banquet.

Fathers and sons may be used as waiters and even to assisting in the kitchen. At a successful banquet the boy waiters were dressed alike with dark coats, white duck or flannel trousers, black bow tie, waiters' aprons over the arm. The men and boys retired from the banquet room when the program began; *this is important.*

Keep things moving; start on time; have something doing all the time; spring little surprises.

Variety, a reasonable brevity, fun and fellowship, good order without too much formality, and an inspiring challenge as to life itself will ensure a successful banquet.

Daughters' Day

A service of worship which may be used in the church or church school has been prepared and may be secured at such a price that all in the audience can be supplied. See List of Supplies on last page.

Optional Features

Churches that desire to include in their observance other elements or to substitute other features for those suggested, may find value in the following: Mid-week Church service; at home night; missionary emphasis; recreation; life work evening. Program suggestions for these events may be secured from your State Council of Religious Education.

PLANS FOR PROMOTION

1. The Local Church Committee. Form a General Committee to work out the plans in the Church. This committee should include (a) representatives from the Women's Bible Class, (b) Girls' Classes of the Young People's Division (12-23 years inclusive), (c) Superintendents of Young People's Division Departments, (d) General Superintendent and Pastor ex-officio, (e) Older Boys' and Young Men's classes (to plan for participation in Mothers' Day program and possibly serving the banquet).

2. The Community Committee. A large part of the value of Mother and Daughter Week is the community approach to it made possible through the leadership of the Church, in conjunction with such agencies as the Young Women's Christian Association and other organizations of girls. The General Committee called together by the Churches, and composed of certain representatives from each organization, of whose program Mother and Daughter Week is a part, will supply the necessary unity. Such a committee should clear all dates for banquets, should plan for services of worship, make a card catalogue of speakers for banquets and secure the cooperation of municipal authorities for example, by securing a mayor's proclamation.

This General Committee should divide itself into sub-committees: (a) Committee on Sunday Program, (b) Committee on Banquet Arrangements, (c) Committee on Week-day Observance.

In addition to the Special Day Committees another committee will be needed for publicity. This committee should keep the week before the people of the Church. Posters, church papers, bulletins, newspapers, announcements and special invitations will serve as a medium.

CONSERVATION OF RESULTS

The Community Committee should make careful plans for conservation of the interest aroused. By this means greater unity will come to the religious education program for the girls of a community.

The following suggestions are offered for conservation work:

1. Parent training class for mothers of adolescent girls.
2. Recommending special books for the reading of mothers and daughters. (For information get in touch with the state or local Council Young People's Superintendents, denominational leaders, the Y. W. C. A. Secretary where there is one or the National Organization of Mothers' Clubs and Parent Teachers Association Washington, D. C.)
3. In cooperation with other Churches and community agencies, provide a program of recreation for the girls of the community.
4. Cooperate with Young People's Division Superintendent of the local Religious Education Council in the organization of classes and promotion of class activities. Launch a campaign for better and more adequate equipment for classes.
5. A training course for adults who are associated in group work with adolescents.

This program was prepared by a Committee representing the conference of State and International Young People's Superintendents.

The dates for Mother and Daughter Week are agreed upon and used jointly by the International Council of Religious Education and the National Board of the Young Women's Christian Association.

List of Supplies

The material that may be purchased is—

General folder (this one)	1c each
Mothers' Day Worship Program	½c each
Daughters' Day Worship Program	½c each
Song Sheet	½c each

Order from the state or International Council of Religious Education or denominational headquarters. Please send cash with orders.

Old Curiosity Shop—Dickens.
Dr. Luke of the Labrador—Duncan.
Duncan Polite—Keith.
Penny Plain—Douglas.
Rose in Bloom—Alcott.
Betty Alden—Austin.
Tales of Canterbury Pilgrims—Bates.
Tales from Tennyson—Bellew.
Tales of Shakespeare—Lamb.
Tanglewood Tales—Hawthorne.
Girls Who Became Famous—Bolton.
Famous American Authors—Bolton.
Historic Girls—Brooks.
Pilgrim's Progress—Bunyan.
Child's Guide to Mythology—Clark.
The Mill on the Floss—Eliot.
The Little Shepherd of Kingdom Come—Fox.
Colonial Children—Hart.
How Our Grandfathers Lived—Hart.
Pixie O'Shaughnessy—Vaisey.
Florence Nightingale—Richards.
Jim, The Story of a Backwood's Police Dog—Roberts.
Westward Ho!—Kingsley.
The Last Days of Pompeii—Lytton.
Ivanhoe—Scott.
The Cloister and the Hearth—Reade.
Ben Hur—Wallace.
Prince and Pauper—Clemens.
Daddy Longlegs—Webster.
Wonder Book—Hawthorne.
Anne of Avonlea—Montgomery.
Emmy Lou—Martin.
Shakespeare Story Book—Macleod.
Mrs. Wiggs of the Cabbage Patch—Rice.
Uncle Tom's Cabin—Stowe.
Alice of Old Vincennes—M. Thompson.
A Daughter of the Rich—Waller.
A Cathedral Courtship—Wiggin.
The Lady of the Decoration—Little.
Beside the Bonnie Briar Bush—Maclaren.
Poems Every Child Should Know.
Longfellow's Poems.
Life of Charlotte Bronte—Gaskell.
Story of My Life—Helen Keller.
A New England Girlhood—Lucy Larcom.
Charles Dickens and Girl Heroines—Moses.
Masters of Music—Chapin.
Stories of Great Musicians—Scobey and Horne.
Knights of Art—Steedman.
Songs Every Child Should Know—Brown.
Catalogue of Perry Pictures—Perry Picture Co., Malden, Mass.

Books for Young Women 18 - 23 Years Old

Meaning of Prayer—Fosdick.
The Jesus of History—Glover.
Christ in Everyday Life—Bosworth.
The Story of Our Bible—Hunting.
Sesame and Lilies—Ruskin.
Crown of Wild Olive—Ruskin.
Heroes and Hero Worship—Carlyle.
Essays—Emerson.
Christ in the Poetry of Today—Crowe.
Sartor Resartus—Carlyle.
Browning and Tennyson—Stopford Brooke.
Golden Treasury—Palgrave.
Poems of Whittier—Whittier.
The Young Folk's Book of Ideals—Forbush.
The Business of Being a Friend—Coud.
The Hall with Doors—Hasbrouck.
Adventures in Contentment—Grayson.
The Life of the Bee—Maeterlinck.
Science from an Easy Chair—Lankester.
The Promised Land—Autin.
Mary Slessor.
Alice Freeman Palmer—Palmer.
Life and Letters—Frances Willard.
Les Miserables—Hugo.
Lorna Doone—Blackmore.
Romola—Eliot.
Silas Marner—Eliot.
Adam Bede—Eliot.
Henry Esmond—Thackeray.
Vanity Fair—Thackeray.
Pride and Prejudice—Austin.
A Tale of Two Cities—Dickens.
Cricket on the Hearth—Dickens.
Hypatia—Kingsley.
John Halifax, Gentleman—Craik.
The Little Minister—Barrie.
Kenilworth—Scott.
The Bent Twig—Canfield.
Oh, Christiana—Bell.
The Amateur Gentleman—Farnol.
Dr. Jekyll and Mr. Hyde—Stevenson.
The Man Without a Country—Hale.
Joseph Vance—de Morgan.
The Blue Bird—Mataerlinck.
The Scarlet Letter—Hawthorne.

The Lion Is Out!

THE LION IN HIS DEN, by Lynn Harold Hough, in which he presents through the medium of brief and entertaining dialogues between "The Lion" and his friend, some views of men and books covering many fields of human interest, is now in the bookshops. You will enjoy both the sparkle of the Lion's wit and his keen and penetrating judgment concerning human problems. **Cloth, $1.75.**

Classics of Religious Thought

which should be on your library shelves:

The Meaning of Prayer, by Harry Emerson Fosdick ($1.15); Jesus of History, ($1.50), and Jesus in the Experience of Men ($1.90), by T. R. Glover; The Christian Adventure ($1.00), by A. H. Gray; Christianity and Progress ($1.50), and Manhood of the Master ($1.15), by Fosdick; Marks of a World Christian ($1.15), by Daniel J. Fleming; Social Principles of Jesus ($1.15), by Walter Rauschenbusch; Individual Work for Individuals ($1.10) by Henry C. Trumbull; How Jesus Met Life Questions ($.65), by Harrison S. Elliott; Confronting Young Men with the Living Christ ($1.50), by John R. Mott; and Second Mile ($.70) by Fosdick.

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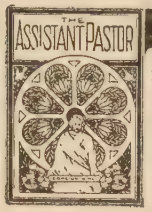

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A Sunday School Program of Worship

for use on

MOTHER'S DAY

Sunday, May 10, 1925

In Connection with Mother and Daughter Week, May 10-17, 1925

Theme: "Life-Builders"

Instrumental Prelude

Complete silence. All standing.

Leader: "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."
We will worship together as we sing of the many gifts that have blessed our lives.

Hymn: (Tune—Dix)

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to thee we raise
This our hymn of grateful praise.

Prayer: (By a Mother)

Hymn: (Tune—Dix)

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild,
Lord of all, to thee we raise
This our hymn of grateful praise.

Prayer: (By a daughter)

Hymn: (Tune—Dix)

For thy church that evermore
Lifteth holy hands above,
Off'ring up on every shore
Her pure sacrifice of love,
Lord of all, to thee we raise
This our hymn of grateful praise.

Prayer: (By the Minister)

All seated.

Leader: We will worship as we think together of the gifts that our mothers have brought to us.

School: "Strength and dignity are her clothing;
She stretcheth forth her hand to the poor
She openeth her mouth with wisdom;
Her children rise up and call her blessed."

Leader: "Her husband also and he praiseth her, saying;
Many daughters have done excellently,
But thou excelleth them all."

All: "I may pass through the temple of trouble; sorrow may be my constant companion; disgrace may bow my head in shame, and the world may crucify me on a cross of fire, but the one I call mother will never forsake me. Her ears will never be deaf to my cries of pain; her hands will never be too tired to minister to my wants. She will go with me through the dark days and stand beside me as I pass through the valley of death."

Leader: We will worship as we think together of the response of care and understanding that we would all return for our mother's love

School: "I would be True,
For there are those who Trust me:
I would be Pure,

The House of The Seven Gables—Hawthorne.
The Blue Flower—Van Dyke.
Poems—Van Dyke.
The Little French Girl—Sedgewick.
Old Chester Tales—Margaret Deland.
The Sky Pilot—Ralph Connor.
Lord Jim—Conrad.
If Winter Comes—Hutchinson.
So Big—Edna Ferber.

Books for Mothers of Children Under Twelve

Mother Teacher of Religion—Betts.
Love and Law in Child Training—Paulson.
Little Folks' Land (Kindergarten Stories)—Madge Bigham.
Home Lessons in Religion—Stagg.
A First Primary Book in Religion—Colson.
Ethics for Children—Cabot.
A Study of Child Nature—Elizabeth Harrison.
How to Tell Stories to Children—Bryant.
Famous Hymns with Stories and Pictures—Bonsall.
Stories Children Need—Bailey.
Child Training—Angelo Patri.
The Doctor's Daughter (Sex)—Hale.
Stories and Story Telling—Edward Porter St. John.

Books for Mothers of Older Girls

Fireside Stories for Girls in Their Teens—Eggleston.
Girlhood and Character—Moxcey.
The Girl's Tear Book (Daily Bible Rreadings)—Woman's Press, New York.
Three Weavers (Unexcelled)—Johnstone. L. C. Page and Co., Boston.
In the Desert of Waiting—Johnstone.
Womanhood in the Making—Eggleston.
Three Gifts of Life (Sex)—Nellie M. Smith.
Good Times for Girls—Moxcey.
Ice Breakers (Games and Stunts)—Geister.
First Aid to the Young Housekeeper—Herrick.
The Home and Its Management—Kittredge.
The Fun of Cooking—Benton
The Use of the Story in Religious Education—Eggleston.
The Religious Education of Adolescents—Richardson.

GOOD HEALTH AND LONG LIFE. By Lucien C. Warner. 128 pp. Price $1.25. The Association Press, New York.

THE BEAUTY OF THE NEW TESTAMENT. By Burris A. Jenkins. 240 pp. Price $1.60. George H. Doran Company, New York.

THE PROPHETS AND THEIR TIMES. By J. M. Powis Smith. 277 pp. Price $2.25. The University of Chicago Press, Chicago.

THE FOUR GOSPELS AND THE CHRISTIAN LIFE. By Walter B. Denny. 203 pp. Price $1.00. The Pilgrim Press, Boston.

A LEGEND OF THE GRAIL. By Douglas Horton. 29 pp. Price 30 cents. The Pilgrim Press, Boston.

OUTLINE STUDIES IN OLD TESTAMENT HISTORY. By Adele Tuttle McEntire. 235 pp. Price $1.50. The Abingdon Press, New York and Cincinnati.

THE MONUMENTS AND THE OLD TESTAMENT. By Ira Maurice Price. 482 pp. Price $2.50. The Judson Press, Philadelphia.

TWELVE LECTURES TO YOUNG MEN. By Henry Ward Beecher. 303 pp. Price $1.50. George H. Doran Company, New York.

THE PEDAGOGY OF ST. PAUL. By Howard Tillman Kuist. 169 pp. Price $1.75. George H. Doran Company, New York.

PSYCHOLOGY FOR BIBLE TEACHERS. By Edward Albridge Annett. 241 pp. Price $1.50. Charles Scribner's Sons, New York.

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Lake Geneva, Wisconsin, July 27-August 8
Lake Winnipesaukee, New Hampshire, August 17-29

If you are interested, write to **H. Shelton Smith, Director of the International Summer Schools, 5 South Wabash Avenue, Chicago, Illinois.**

The Abingdon Religious Education Texts

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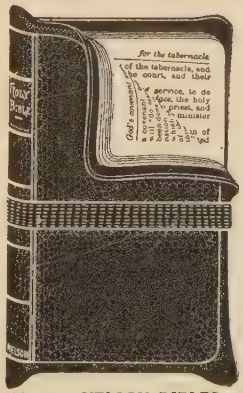

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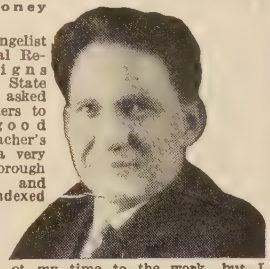

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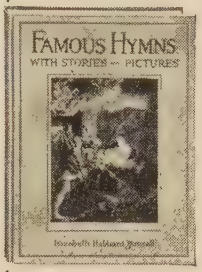

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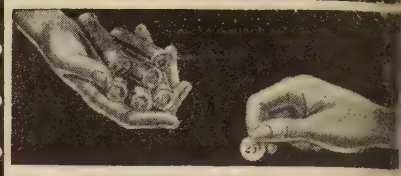

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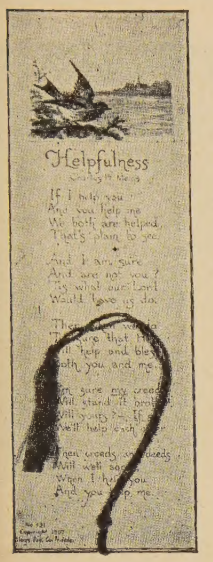

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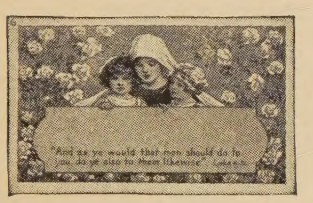

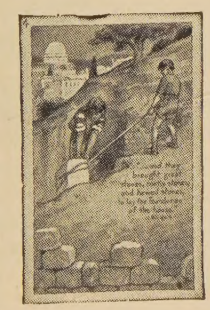

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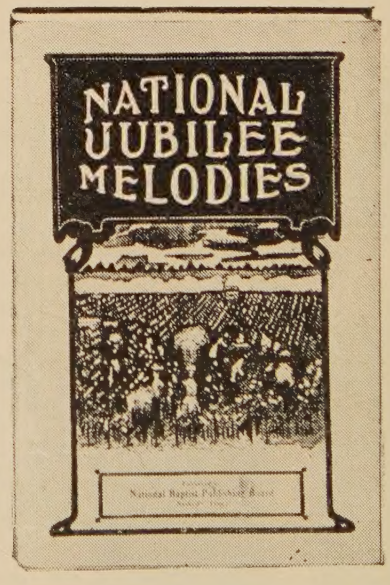

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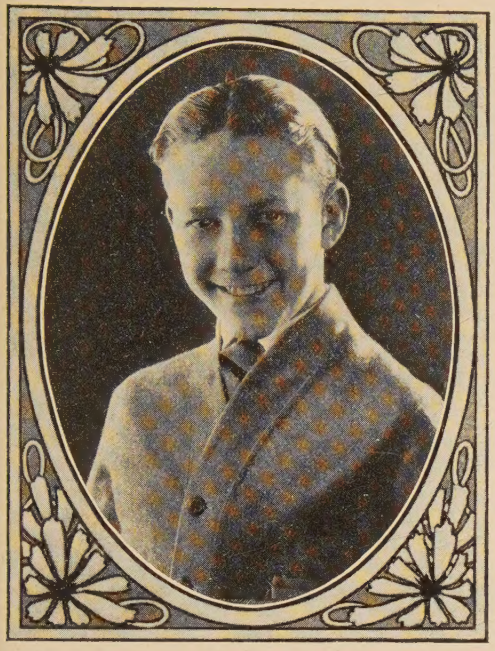

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